A Cluſter of ſweeteſt

GRAPES

FOR

SAINTS,

Brought from the *Heavenly Canaan*.

OR,

The Saints Aſſurance, gotten, and to be had in this Life, by the ſeveral means ſpecified in this Tract upon 1 *Pet.* 1. 9.

And fifteen Soul-ſolacing Conferences with Chriſt, touching Sins and the World's Conqueſt; according to the high and noble Art of fighting the great fight of Faith, 1 *Tim.*6.12.

Fitted for all ſuch gracious Souls as do moſt heartily deſire to ſee the death of their ſtrong and mighty corruptions, & a thorow victory gotten over this vile and troubleſome World.

By *Chriſtopher Jelinger* M. A.

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Epigramma Authoris Auſpicatorium, ad

JESUM CHRISTUM,

REGEM REGUM,

Dominum ſuum Clementiſſimum.

CHriſti Decus Cœli, Cœlorum Gloria, Chriſte,
Unica Progenies ex Deitate Patris,
Adveniat nobis Regnum, quod nomine Cœli
Scripturæ dicunt, adveniatque ſalus:
Monſtretur nobis facies tua, Maxime Regum,
Et tendat ſurſum quicquid ad ima ruit;
Adveniat quoq; læta Canan, quæ dulcia ſemper
Fundit mella probis angeliciſque viris,
Tempora decedant, quibus (heu) FIDUCIA nobis
Defuit, & veniant tempora grata Tuis;
Adveniat nova Lux, veniant Saturnia Sæc'la
Quæ exhilarent Sanctos, Optime Chriſte, tuos,
Accedatque piis FIDUCIA Magna ſalutis,
Et guſtent Juſti gaudia, magna Poli,
Adveniat cunctis etiam, ſperantibus in te
Fons vitæ, ſemper dulcibus Uber aquis;
Ambroſios libent Cœleſti è Nectare Rores
Qui Cœlum ſitiunt, juſtitiamque Dei;
Adveniat porro Cœleſtis Muſica, Chriſte,
Et nos nunc recreent Jubila Grata Poli,
Quæ nec Julææ voces, nec tibia poſſit.
Muſica Cyrrhæis aſſimilare Modis,
Et te collaudent, ſpes, O fidiſſima Mundi,
Omnia quæ exiſtunt, Lux, Polus, arva, fretum.

Γένοιτο.

To the truly Vertuous Lady, the Lady *Margaret Courtney*, Grace & Peace from God the Father, and from the Lord Jeſus Chriſt.

MADAM,

I Cannot but be mindful of you alſo in the publiſhing of my ſeveral Treatiſes. Your gracious carriage and good report which you have among good and gracious peo-

ple; and your exemplary forwardneſs to come to our Lectures when they were up; and the great reſpect which I have, and fervent love which I bear to your Noble Family, ſince I came firſt acquainted with it, hath in a manner conſtrained me ſo to do, and by name to dedicate unto you theſe Soul-ſolacing Conferences with Chriſt *which I have penn'd, and upon the earneſt requeſt of others publiſhed, for the good of all ſuch gracious ſouls as do deſire no better talk than ſuch as is contained in one of theſe Books, and doubtleſs is moſt pleaſing to Chriſt. Chriſt you know did ſoon draw near to*

thoſe

thoſe * Emauntiſh *Pilgrims*, *who did but talk of him; and therefore much more will not be far from us alſo, if we ſhall not only talk ſo of him, but alſo with him; eſpecially when he ſhall ſee that we do moſt heartily deſire to ſee the death of our ſins, and to live above this vile and evil world, as Conqueror of it, and not conquered by it. Oh! that doth his very heart good; and therefore how? Oh how ſhould we confer and talk, and commune with him about it even day and night, that we may oppoſe it with all our might, proſpering and prevailing againſt it to our ſouls delight?*

* Luk. 24. 15.

Madam, Chriſt will be exceeding glad of our talk, if we ſhall ſo talk with him, as here we are taught of the conqueſt of this world, that we may reign with him in the other world.

His heavenly Highneſs therefore gives us hearts to ſpeak as we ought to ſpeak, that after we have ſpoken with him here, we may be ſpoken unto, by him hereafter, to triumph with him for ever.

So prayeth
Your moſt humble
ſervant in Chriſt

Chriſtopher Jelinger.

To

To the Worſhipful *THOMAS REYNEL*, Eſq; And Juſtice of the Peace, Grace and Mercy be multiplyed

WORSHIPFUL,

Aay it pleaſe you to give me leave to dedicate, and to preſent this little Tract of The Saints Aſſurance *unto you, as to a Perſon ſo enobled with Grace, as that by God's Grace enabling you, I hope you wil not only Patronize it; but alſo promote my grand deſign in it, which is to ſtir up all that ſhall read it, to the gaining of the ſaid*

Aſſurance thorow Gods aſſiſtance.

*Worthy Sir, you ſee what a Subject I am faln upon, even a Subject which will ſubject our fears, eject our doubts, and deject all adverſe powers, which in the want of this Aſſurance are wont illaqueate our very intellects, to captivate our wills, and to ſubjugate all the powers of our ſouls. Souls therefore will never do well till they be heavened with it; for my part, when I take a full circle of my ſelf, and a thorow view of my condition, do find without it my very being to be a burden, my life a *loſs, my heart a hell; for Oh the helliſh horrors that a man ſhall feel in his heart, when this Aſſurance is far from his heart! But when it*

*Suſtaining the loſs of the light of God's countenance.

it is in it, O what a glad man is he! Heaven being in his heart, his heart in Heaven; Oh Sir! what a Heaven, what a Paradiſe, what a beatitude did circumſcribe that holy * *Father, when, as he writes of himſelf, he was, as it were,* in medio Angelorum choro, *in the very midſt of the quire of Angels, hearing them ſing, as he was* in Eremo, *in a Wilderneſs! and may not we be ſo too? yes verily, if we would but labour, as we ought, for this Aſſurance, treading into the Veſtigaes or footſteps of thoſe bleſſed Hebrews, who were ſo aſſured of their ſalvation, and eternal bliß, according to that memorable expreſſion of the Apoſtle,* Heb. 10. 34. Know-

St. Hieron.

ing

ing (*mark*) knowing in your ſelvs, that you have in Heaven a better and more enduring ſubſtance; *for then as they thereby were, ſo we thereby ſhall come to the innumerable company of Angels, &c.* Heb. 12. 22. *Confeſs I muſt that it is as hard a thing to acquire, and to gain this Aſſurance, as any thing I know in the world, and you know, Sir, how the Church of* Rome *doth fulminate and thunder out her* * *Anathema's againſt us, for maintaining this Aſſurance to be had in this life; but I am not diſcouraged from this treating on it by either, for againſt the one, I know that I am defenſated and born up by God's never-failing Truth, againſt*

* *Council. Trid. ſeſſ. 6. c. 9. & 16.*

*gainſt the other by his power; and therefore I ſay, for all this, let us, O let us labour, and labour hard (becauſe our work is ſo hard) & ſtrive, as for life, to be perſwaded in our hearts, that without fail and doubt we ſhall enter into life. Life here is ſweet, but that above is ſweeter, & the Aſſurance of it the ſweeteſt thing in all this world's circumference; for when a man hath it, he may truly ſay of it, Oh! what a life do I now live, living by the faith of the Son of God *who loved me and gave himſelf for me? Oh the unexpreſſible peace which I now have within me, being perſwaded in my breaſt that with heavenly bliß I ſhall be for ever bleſt! Oh what a glorying*

* Gal. 2. 20.

joy

joy doth now warm me! what an Ocean of comfort overflow me! and what a Heaven of glory becircle me! Oh this Aſſurance, this heavenly Aſſurance is nothing elſe but the very gate of Heaven, as Jacob *ſaid once of the place where he ſaw the Angels of God aſcending and deſcending upon a Ladder which reached to Heaven,* Gen. 27. 17. *Oh Sir, could we but follow thoſe leſſons which are laid down for our going up as it were by ſteps to that height of hope, which in this life a man may tower up to; could we live ſuch a ſpotleſs, ſuch a ſtrict, ſuch an holy, ſuch a ſeraphical life as here is ſhewn us, could we get the pardon of our ſins ſealed to us, could*

we

we gain that high and unqueſtionable teſtimony of Gods holy Spirit, which is to be had by us, how ſoon would this be our eaſe too? and how ſoon would we be able to eccho forth the ſame expeſſions being filled with unparallelable conſolations? Oh Sir, let us ſtir therefore, and ſtrive to our utmoſt, to expreſs the vertue, the life, the power of the things here ſhewn us, labouring eſpecially for a guſt of the very joys of Heaven, which here we are pointed to; and to lead an extraordinary, exemplary, blameleſs, moſt holy, and heavenly life, which we are appointed to: And what I ſay to your worthy ſelf, and my unworthy ſelf, I ſay to all; ſtrive, Oh ſtrive with all

your

your might, for this moſt glorious and Heavenly Aſſurance of your ſalvation, which you expect to an endleſs duration for your ſouls delight.

Your Worſhips
moſt humble Servant,

Chriſtopher Jelinger.

A CLUSTER OF Sweeteſt Grapes for Saints Newly brought from the Heavenly *Canaan*.

OR,

The Saints Aſſurance,

Upon 1 PET. 1. 9.

Even the Salvation of your Souls.

MY Soul longs, and loveth to be there where ſhe may be happy, and ſo ſhe looks upon this Text as a Theme, whoſe handling and following (with God's bleſſing) is able to

centre her ſo, as that ſhe ſhall be bleſſed; for it carrieth happineſs in its boſom, and is ready to bring Salvation, and the Aſſurance of it to it, and to every believing Saint, who carries Chriſt in his heart: ſo that for this very end I have choſen it, that thereby I may unload my fraighted mind, and purſue my much drawn forth, and (for the Saints Aſſurance of their ſalvation) bound and bent intention. If we look a little higher we ſhall ſee a very heap of Bleſſings cumulated and laid together by bleſſed *Peter*, as ſtreaming from the Fountain of all bleſſings, to wit, God's infinite, and not to be fathomed mercy, *v.* 3.

More particularly he enumerates theſe following mercies:

1. Regeneration, *v.* 3. Then
2. Glorification, *v.* 4. And
3. Perſeverance, by the power of

of God here to be enjoyed, *v.* 5. Then

4. Onſpeakable joy already obtained, *v.* 6.

Which done, he ſuperadds the procreant cauſe of the ſaid great and glorious joy, as namely, a moſt certain hope of eternal life in my Text, *Even the ſalvation of your ſouls.* Where, let us conſider,

2. Parts of the Text.

1. *What.*

2. *Whoſe.*

1. *What.* *Even the ſalvation,* which cometh in thus, * *Receiving the end of your Faith,* † or *fruit,* as ſome, by your unſpeakable joy, *v.* 8. and then by way of Amplification, *Even the ſalvation, &c. Salvation* is taken,

1. Part

* *Receiving,* which neceſſarily infers a great Aſſurance.

† *Gagneius in Loc. per Meton. Adj. Hebr.*

1. For an external Deliverance, *Exod.* 14. 13.

2. For the ‖ Author of any ſalvation, *Pſ.* 27. 1.

‖ *Metonymice.*

3. Chriſt eſpecially the Au-

thor of our ſalvation, *Luke* 2. 30.

4. Our ſpiritual deliverance in the beginning of our converſion, *Luke* 19. 9.

5. Our eternal deliverance from Sin and Satan and everlaſting happineſs, conſiſting of two degrees.

The firſt is enjoyed, when being unmanned by death, we are carried in the arms of Angels, into the arms of Chriſt who is the head of Angels, as *Luke* 16. 22.

The ſecond will be enjoyed after judgment, when being reſuſcitated out of the duſt of the earth, we ſhall be enroabed with the refulgent beams of ſparkling glory, in the Kingdom of glory, *Heb.* 1. 14.

6. The ſure and certain* hope of ever during bliſs, and never fading glory in the foretaſt of it, as here, where I find ſome Expoſitors ſo to underſtand this famous

Tropic.

* *Spes eſt indubitatus ante theſaurum theſaurus*, Joh. Clim. *gr.* 30.

mous Scripture; I for my part, took this to be the ſenſe of this high and lofty place, before I ſaw what others ſay; but when I found others to be of the ſame mind, I was glad and mightily corroborated in my judgment. I will cite at preſent, but one paſſage out of * one, who writing upon this Text, *Even the ſalvation of your ſouls*; ſaith thus, that is the certain hope of eternal life, in that they did moſt certainly hope that they ſhould obtain ſalvation, as the reward of Faith; thus he: but I do moſt of all ground this Expoſition upon *Rom.* 8. 24. For we *are ſaved by hope*, that is, we are aſſured by an undoubted and a certain hope, that we ſhall be ſaved. For otherwiſe we are not already ſaved, but ſhall be, a notable place for our * purpoſe and this Aſſurance. The Greek word for ſal-

Piſcator in Loc.

* But if any will not receive this Expoſition, yet will he be forced to admit of this by me here underſtood *Aſſurance*, by the foregoing word *Receiving*, for what we receive we are ſure of.

ſalvation here is σωτηρία from σώζω, which ſignifies, I defend, and preſerve; and ſo it ſhews how when ſalvation comes, defence comes; and preſervation comes. For when it comes, we come to be defended againſt and preſerved from all the evils which now we feel, or fear, and eſpecially, Death and Damnation, by a great and glorious deliverance.

2. Part.

2. Whoſe. *Your ſouls.*

* *Videatur* Suaretz *Diſput. Suet. to. 2. dep. 15. Sect. 8.*

1. *Souls.* And yet hath each man but one, not two, as ſome have held. For God breathed into *Adam* the breath of life, (that is, a rational Soul) not breaths, *Gen.* 2. 7.

But what is a Soul?

* Ariſt. l. 2. *de Anim. cui aſſentit Suaretz Met. Diſp. to. 1. Diſp. 11 S. W 8.*

* *Religio medici*, p. 79.

It is an Act, ſaith the Philoſopher, of a body * organical, which hath life * potentially, in it ſelf being inorganical; mark, inorganical, for the Learned in Anatomy tells us, that among thoſe rare

rare diſcoveries, and curious pieces they obſerve in the Fabrick of man, they find no Organ, or inſtrument for the rational Soul of man; for in the brain, which we tearm the ſeat of Reaſon, there is not any thing more of moment, than there is in the Crany of a Beaſt: thus we ſpeak according to Philoſophers, as far as they are agreed, for they do not all, nor can agree among themſelves, ſo as to tell us exactly what it is. But what ſaith Divinity of it?

I Anſw. That it is a ſpirit, and breath of life, *Gen.* 2. 7. *Eccl.* 12. 7. *Heb.* 12. 9. If you go farther, and ask me, But what is that ſpirit and that breath of life? I Anſwer, It is ſomething in us, and in * every part of us; but can be without us, and will be after us; though it be hardly known how it came into us; and how ſeated

* Lactant. 1. *de Opif. Dei*, c. 17.

* *Eſt tota in toto corpore, & in qualibet parte ejus*, Petr. Lomb. c. 8. l. 1. *Et non in corde tantum, ut ſcribit*, Tertul. l. 3. *de Anim.* c. 15.

in us, bleſſed *Auſtin* ingeniouſly confeſſeth it that he cannot tell, or thus, it is a truly ſpiritual Eſſence; * incorporeal, immaterial, and ſubſiſting; when it is ſeparated from the body.

2. *Your Souls*, meaning the Souls of Saints, *v.* 8. who believing and rejoycing in Chriſt, receive the end of their Faith, which is the certainty of their ſalvation, which cometh by Chriſt.

Whence note.

That * men in this life may gain and have the Aſſurance of their Souls ſalvation. See *Job.* 9. 27. *Heb.* 10. 22. 34. 2 *Tim.* 4. 78. and eſpecially *Heb.* 3. 14.

Where give me leave to ſhew,

1. What this Aſſurance is.

2. Why men in this life may gain it.

1. What it is, namely, The ſoul of Faith, the Paradiſe of Saints, the *Canaan* of Believers, the

* *Num ſit ex traduce, vel creata, ut nos cenſemus cum Lactant. de Opif. Dei, c. 19. & aliis. † Bucan. l. 8. q. 115. * Contra Tertull. qui eam definet eſſe Corpoream, l. 3. de Anima, c. 7.*

Doct.

* If any would have this Doct. to run thus, That *Saints* in this life may gain and have this Aſſurance, he may take it ſo. But I, to encourage all Men to labor for it, ſhall uſe here the word *Men*, and yet chiefly aim at Saints.

the Ladder of Life, the Life of Heaven. Or thus, it is that whereby we re-enter Paradiſe, ſurmount all ordinary men, triumph over hell, tranſcend our ſelves, and aſcend into Heaven it ſelf. See *Calvin. Inſt. l. 3. c. 2. Sect.* 16. how he defines it.

2. Why Men in this life may gain and have it.

As Namely, 1. By reaſon of faith * chiefly for. 1. Reaſon. * *Fidem ipſam quiſque videt in corde ſuo, ſi credit* Auguſtinus. *Cui aſſentit* Petr. Lomb. *diſt. 23. l. 3. fol. 259.*

2. Men may be * ſure of their faith, and ſee it, if they have true faith, 2 *Tim.* 1. 12. *I know, whom I have believed*; and therefore they may be ſure, alſo that they ſhall be ſaved; for, *He that believeth, and is baptiſed ſhall be ſaved*, ſaith Chriſt, *Mark* 16. 16. ſee alſo *John* 3. 36. and note it well: So that the Apoſtle might well call faith an evidence *Heb.* 11. 1. and * *Baſil* a moſt-high

* *Unde* Baſil *de vera & pia fide*, p. 345. *Eſt approbatio ſine ulla haeſitatione cum ſumma perſuaſione.*

high and undoubted perſwaſion, according to, *Rom.* 4. 21.

2. Reaſon. 2. Men may be ſure of their Vocation in this life, if they be called, For *you ſee your calling*, ſaith the Apoſtle, 1 *Cor.* 1. 26. mark, you ſee it, as a man may ſee himſelf to be out of a peſt-houſe, out of a priſon, out of darkneſs, ſo a man may ſee himſelf called out of the peſt-houſe and priſon of ſin, and out of darkneſs brought into God's marvellous light. 1 *Pet.* 2. 9. Whereupon it followeth, that a man may alſo be aſſured that he ſhall be ſaved; For *whom he calleth he glorifieth*, *Rom.* 8. 30.

3. Reaſon. 3. Men may be ſure of their election by the uſe of means, although ſome of the || Ancients denie it, it is evident from, 2 *Pet.* 1. 5, 6. and if ſo, they may be of their ſalvation too; for *whom he did* † *predeſtinate, he alſo glorified*;

|| *Error Auguſtini de cor. & grat. c.* 3.

† *Rom.* 8. 30.

rified; and if choſen, then children, *Eph.* 1. 7. *Having prediſtinated us to the adoption of children; and if children, then heirs, Rom.* 8. 16. For who ſhall have what we have, but our children? ſo, who ſhall have what God hath, *viz.* life and Heaven, but his Children?

4. Men may be ſure of their juſtification, if juſtified, whereby their ſins are forgiven, and covered with Chriſt's Righteouſneſs, *Pſal.* 32. 5. *Thou forgaveſt the iniquity of my ſin. Selah.* Ergo, *For whom he juſtified them he alſo glorified*, Rom. 8. 30.

4. Reaſon. * *Hoc negat concil. Trid. Seſſ.* 6. *c.* 9. *ſed temere. Quid aliud peccata noſtra tegere potuit quam Chriſti juſtitia.* Juſtin Martyr *Epiſt. ad Diognetum.*

5. Men may be ſure of their ſanctification, if ſanctified; For to be ſanctified, is to ſhine as a light in the dark, *Phil.* 2. 15. Now, a light in darkneſs muſt needs be ſeen, ſo as that a man may truly ſay, here is light, whereupon it followeth, that when a

5. Reaſon.

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man ſeeth that he is light in the Lord, and ſhines as a light, he may alſo be aſſured, that he ſhall be ſaved by the Lord, ſee 2 *Theſ.* 2. 13. how therefore ſanctification and ſalvation are enlink'd together.

6. Reaſon.

6. Men may be ſure here of their * perſeverance, and of God's conſtant love to them in Chriſt, if once they be in Chriſt, let the Papiſts deny it a thouſand times, after the tradition of their Fathers; who || Anathematize us for ſaying ſo; It is clear from, *John* 13. 1. and from *Rom.* 8. 31. *Who ſhall ſeparate us from the love of Chriſt?* and v. 37, 38. *I am perſwaded that neither life, nor death,* &c. Read that famous place. † *Bellarmin*, and *Stapleton Rome's* great Champions would have this place to yeild, but only a * moral, and || conjectural certitude, but how can they

* *Videatur Cypr. p. 141.*
Concil. Trid. Seſſ. 6. c. 116.
|| *Cyril. Alex. in John 5. p. 703. intelligit noſtram charitatem; & dicit fideles nunquam ab ea deficere.*

* *Stapleton Antid. p. 503.*
|| *Bellarmine l. 3. c. 2. de juſtificatione.*

hey prove it, ſith the Apoſtle aith expreſſely; I am perſwaded of it; they have a ſhift, that *Paul* was perſwaded by a Revelation, which we have not, and that he ſpeaks of || himſelf, and not us; but what ſaith *Paul* when he comes to his Revelations; he tels us, they were of things not lawful for a man to utter, 2 *Cor.* 12. 4. but this he doth utter. *Ergo,*

|| *Stapl. ibid.*

Beſides, he doth not only ſpeak of himſelf, but us alſo; as his very words ſhew, who ſhall ſeparate *us*? Mark, *us*, not me. See alſo, *Jer.* 32. 40. *Rom.* 11. 29. *John* 10. 28. 2 *Tim.* 2. 19. For the Saints perſeverance, and compare all with *Matth.* 24. 13. *He that ſhall endure unto the end, the ſame ſhall be ſaved.*

7. Reaſon. *Now all theſe 7 Reaſons will ſerve for *Saints* alſo, if you leave out *if ſtill* and that which goeth with it, and put in *Saints* for *Men.*

*7. Men in this life may feel the joys of Heaven, 1 *Pet.* 1. 8. whereupon my Text infers; that then they

they receive the ſalvation of their ſouls; that is, the certain hope of their ſalvation, being already rapt up into Heaven; heavened in glory; emboſomed in God, & elevated to the higheſt zenith of divine conſolation.

Uſe of Conſut. Now to the Application of this grand Concluſion.

And firſt, May not this ſerve to confute the Doctrine of the * Church of *Rome*; averring that no man can in this life be ſure of his juſtification (and ſo conſequently ſalvation) without a Revelation.

* *Concel. Trid. Seſſ. 6. c. 9. & 16.*

The Champions of that Church, ſtand chiefly upon theſe two Objections, or places of ſcripture which Ile therefore briefly anſwer.

1. Object. 1. That, in *Eccleſ.* 9. 1. *No man knoweth love, or hatred, by all things before him*;

Anſwered. To this I anſwer 2 wayes.

1. That

1. That which followes, v. 2. ſhewes the meaning of this place; that no man knoweth that by theſe outward things, and by the event of things.

2. The words *love* and *hatred*, are Metonymically rendered; and expounded by † Expoſitors; to be things loved; and hated.

† *Jun.* or *Tremel. juxta*, v. 8.

3. The other place is that in *Heb.* 6. 4, 5. *For it is impoſſible for thoſe that were once enlightened*, &c. Read the place. From whence they infer; that a man may go very far; and yet fall away at laſt; and if ſo, how can any man be ſure of ſalvation, ſeeing he may fall away, though he be never ſo eminent now for holineſs before he dieth?

To this I anſwer thus.

Either the Apoſtle ſpeaketh of real, or of ſeeming Saints; if of real

real, as ſome would have it; then theſe words, *if they fall away*, muſt be underſtood, as ſpoken by way of ſuppoſition. As 1 *Cor.* 9. *ult.* 1 *Cor.* 13. 1, 2, 3. and *Gal.* 1. 8. *Though I* (or if as v. 9.) *we, or an Angel from Heaven, preach any other Goſpel unto you, than that which we have preached unto you; let him be accurſed.* If, of ſeeming Saints, as I take it, then theſe words, *were once enlightened*, &c. muſt be underſtood of grace *temporaliter*, as Divines ſpeak, or for a time received; and of the common work of God's Spirit; and common gifts which Reprobates, and Temporaries, and ſuch as ſin againſt the Holy Ghoſt (which ſin, ſome ſay, the Apoſtle here ſpeaks of) may partake of, ſo that, no wonder it is, if they fall away.

2. But

2. But ſecondly, may not this afford me matter of Addubitation alſo? as thus; What ſhall I think then of thoſe, who being Proteſtants do think that they cannot poſſibly be aſſured of their ſalvation in this life; and therefore alwaies doubt and reſt ſo contented? There was a ſect of men once called Skepticks, becauſe they queſtioned every thing, and I take theſe men to be partly of that ſect too, (for ſects do not periſh with their Authors altogether, but like the River *Arethuſa*, though they loſe their current in one place, they riſe up again in another) but oh the inſufferable infidelity in men profeſſing Chriſtianity! 2. Uſe of Addubitation.

3. And may not this Doctrine afford us matter of Communication too? Yes verily, as thus; Then why do not men and women labour for this Aſſurance; I 3. Uſe of Communication. *Addubitatio eſt deliberatio nobiſcum Communicatio cum aliis.*

ſay this Aſſurance which here I treat of, ſome Aſſurance ſome have, but it is that which is called Confidence in the fleſh, or Carnal, not this. This not one of a thouſand hath, nor ſeeks after. But why? my Brethren why? ſhall I tell you my thoughts, ſome do not, becauſe they are not willing to go to the pains which this Aſſurance coſts him that will obtain it, and herein even ſome true Believers may be faulty. Others do believe that they do believe, when they do not, and ſo do not labour after Faith, nor Aſſurance, for why ſhould they labour after it, ſay they, ſeeing they have it already? when either they have no Faith at all, or if any but a Dogmatical, or Temporary, which is but a deceitful Faith like *Alcumi*. The *Alcumiſts* are grown to that ſkill, that they will make *Alcumi* appear

to

to be perfect Silver and Gold, & much of it will bear the touch-ſtone, that one can hardly diſcover it, but when fire and hammer come to it, it will bear neither of them, for it comes not from the right place whence Gold and Silver comes, namely from mines; ſo men are come up to that height of ſkill in deceiving that they will deceive any; for they will make their Temporary Faith even to gliſten like Gold, and it will paſs for true Faith amongſt men; and for a time hold even under ſome tryals, but when greater tribulations indeed come and the word like fire and a hammer comes, their Faith is diſcovered to be no true ſaving Faith, for it cannot endure either, becauſe it came not the right way, whence true faith comes, namely by the Word, and by true, and ſound, and deep humiliation;

and there is much of that *Alcumi*: Faith now going, & that is much the cauſe of it why men want this Aſſurance, but I wonder how ſome of you, who are under this want, can be ſo contented; if a woman have a husband that can aſſure her of ſomething, ſhe will be aſſured of ſomething, or elſe ſhe will not be contented, nor let him to be quiet; and if a man have but one child, he will do what he can to make it aſſured of ſomething after his death, and till then he will not reſt, but you methinks can reſt, and ſit ſtill, and be contented, though you be certain of nothing; that is, though you be nothing at all aſſured, as ye ought to be, of any bliſs or bleſſedneſs that you ſhall have hereafter in Heaven, and though you have but one poor ſoul each of you to be cared and provided for, & though you

you know that God, who is an everlaſting Husband to ſome of you, is able to aſſure you of ſomething indeed, I mean of Heaven and happineſs for ever, O monſtrous careleſneſs! O ſtupendious ſecurity! O how can you chuſe but even doubt whether you have any * true faith at all yea or no, it being a πληροφορία, or * full perſwaſion? *Heb.* 10. 22.

* *Nam vere fidis non eſt niſi qui divinæ benevolentiæ promiſſionibus fretus indubitatam ſalutis expectationem præſumit*, Calvin *Inſt. l.* 3. *c.* 2. ſ. 10.

* Though wreſtling with doubtings which oppoſe it and by degrees are overcome by it.

4. I come next to a Uſe of Excitation, to ſtir up my ſelf & you to labour therefore for this Aſſurance; ſeeing it is ſo to be had in this life. For the better managing of which Uſe I ſhall tender to you.

4. Uſe of Excitation.

1. *Directives*, or *Mediums*.

2. *Incentives*.

1. *Directives*, to wit, theſe.

1. Directives.

1. Labour to be born again if ye are not, for ſo were thoſe bleſſed Saints here; who were ſo aſſured of their ſalvation, as

1. Direct.

you may ſee v. 3. *Hath begotten us again.* Give me leave therefore to inſiſt upon Regeneration a little while. And

1. Let me intrat you to imbibe, receive, and take inwardly the word of Regeneration; whereby we are born again; as it is written, 1 *Pet.* 1. 23. *Being born again, not of corruptible ſeed, but of incorruptible, by the word of God, which liveth and abideth for ever*, where note, that this Regenerating word of God is partly Law & partly Goſpel.

1. As Law, and ſo it doth three things.

1. It diſcovereth unregeneracie, and unregenerate men, and ſhewes what manner of men they are like a glaſs, *Jam.* 1. 23. as for example, by that famous place, *Rom.* 3. 10, 11, 12, 13, 14, 15, 16, 17, 18. where it deſcribeth them, what throats, mouths, tongues,

tongues, feet, they have, I pray you read the place. It is ſtoried of *Luther*, that a certain *Jew* would have poyſoned him, but was diſcovered by his picture, ſent to *Luther*, by a faithful friend, warning him to beware of ſuch a man, when he did ſee him, ſuch a faithful friend is the law which ſo diſcovers unregeneracie, which would kill us, by ſuch a portracture that we may eſcape it, and live.

2. It puts life into ſin, as you may read, *Rom.* 7. 8, 9. *I was alive without the law once; but when the commandement came, ſin revived, and I dyed*: this is a notable place, I pray you, let me open it a little, *ſin revived*, that is, it began to ſtir, to tear, to irrit, to exite, to do what is forbidden; and to affright withall, as ſome underſtand the place ſo that I felt it. Before

Nitimur in vetitum ſemper, cupimuſq; negata.

the law comes home cloſe; ſin is as it were dead; like a dead adder or Lion, and ſo quiet; but when the law comes, it is like an adder which is alive, ſo it bites, and * ſtings, and like a living Lion, ſo it roars, and ſo it terrifieth, and makes men afraid to || bring them to repentance, and Regeneration.

* 1 Cor. 15. 56

|| *Deducit enim talis metus ad pœnitentiam.* Clem. Alex. *ſtrom: l. 2. p. 58.*

3. It killeth, according to the fore-alledged place, *Rom.* 7. 9. *Sin revived, and I died*; that is, I felt and ſaw, that I was dead and damned by the law, whereas before I was alive; that is, I thought as ſure that I ſhould be ſaved as any man alive. Thus the law kills men, and makes them ſenſible of the miſerable ſad and damnable condition wherein they are, whileſt they are in the ſtate of unregeneracie: according to that dreadful place, *John* 3. 3. Read it.

2. As

2. As Goſpel, ſo the regenerating word of God holds forth one ſweet & precious promiſe or other, like an orient pearl, to revive the dying, drooping ſpirits of men when the law hath brought them as it were to deaths door; as for example, That moſt refulgent and reviving promiſe, in *Ezek.* 36.26. *And new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtonie heart out of your fleſh, and I will give you an heart of fleſh.* Thus the Goſpel opens a † door of hope for poor creatures condemned by the law; that though they are, and muſt be priſoners, and condemned priſoners, yet they may be priſoners of hope, *Zac.* 9.12. that is, may not be without ſome hopes of mercy; and of a gracious deliverance,

† Hoſ. 2.15.

Thus the law kills, but the Goſpel

pel ſaves. The law cometh, bringing Damnation, but the Goſpel comes bringing ſalvation; the law cometh with a dagger to ſtab thoſe that are alive; but the Goſpel cometh with a plaiſter to cure thoſe that are ſtab'd; and lie for dead, as Chriſt himſelf came to ſave thoſe that were loſt; ſo the Goſpel cometh to bring men to Chriſt, that they may not be loſt; for when ſouls come to Chriſt, being born again by the word of Chriſt; Chriſt comes to them, and when he comes, ſalvation comes; for he cometh *bringing Salvation*, *Zach.* 9. 9. (Read the place) that thoſe which were under the ſentence of Damnation, may attain to the ſtate of Salvation, *even the Salvation of their ſouls*, according to my text. Now, this regenerating word of God, you muſt take, and apply every one

one of you, and not put it off, or let it lie as dead; ſaying; Am not I ſuch an unregenerate man now? have not I ſuch filthy hands, which have touched the unclean thing? Such a throat, ſuch feet, ſuch a mouth, and ſuch a tongue, which hath talked ſo filthily? &c. But yet may not I hope that the Lord will ſhew me mercy, and regenerate me alſo, as well as others, Giving me a new heart? &c.

3. Betake your ſelves to your * Chamber, and ſpend at leaſt one day as a day of || faſting; I have done the ſame upon the ſame account; if you think that the time of your regeneration is near come, as I hope it is, and that the pangs of the new birth are at the door, and ſhut your door, and there, and then ſee your ſelves convert, according to *Pſal.* 4.4. thus rendered in your Engliſh meetre. *And*

* Matth. 6.6. and I allude to Eſa. 26.20

|| *Jejuniis & orationibus vacato. Ignatius*

And in your Chamber quietly
See you, your ſelves convert.

4. Begin to be in pain there as a woman in travel, for the pangs of Child-birth muſt go before the Child's-birth, and you muſt make this †account, that if you never yet received the ſpirit of bondage, you alſo never received the ſpirit of Adoption, *Rom.* 8. 15. and many there are, who, becauſe they have withſtood the troubles of their mindes, and the terrors of the ſpirit of bondage, have withſtood their Salvation; wherefore let me intreat you to take the pains, to be in pains for a little ſeaſon, that you may be at eaſe to an endleſs duration, and for a ſmall moment to be in heavineſs, through ſome neceſſary perturbations, that for ever you may be in joy and gladneſs, through unſpeakable conſolations. O let even all your joy be turned

† Dr. *Preſton* on Gods Alſuff.

turned into ſorrow now, and your * laughter into grief; that all your grief and ſorrow had for ſin now, may be turned into laughter hereafter; *For bleſſed are ye that weep now, for you ſhall laugh,* ſaith Chriſt, *Luke* 6. 21.

* *Eſto ſicut Rex in corde tuo; ſublimis & riſui jubens vade ut vadat, & dic tu fletui, veni ut veniat. Clim. Grad.* 15.

5. Then cry out, and

1. For Anguiſh.

2. For, and to the ſpirit.

1. For Anguiſh, as a * woman when her time is near, and her pangs begin to come upon her, or as a child cryeth as ſoon as it is born, ſo you before you be new born; as thus, what will become of our poor ſouls? for they are yet unregenerate, and therefore cannot in any wiſe enter into the Kingdom of Heaven, unleſſe extraordinary mercy be ſhewn them by the God of Heaven; or thus, as the *Egyptians* once cryed out, when there was not

* I allude to that famous place in *Eſa.* 26. 17. *Like as a Woman with child, that draweth neer the time of her delivery, is in pain and cryeth out in her pangs: ſo have we been in thy ſight, O Lord.*

not an houſe in all *Egypt*, where there was not one dead; ſaying *We be all dead men*, Exod. 12. 30, 33. *And there was a great cry in* Egypt (*See the place.*) So let there be a great cry among you in every houſe and family, (For I believe that there is ſcarce an houſe where there is not one or more unregenerate and dead) and in your ſeveral chambers, unto which you have, according to my premiſed advice, betaken your ſelves, and let your cry be the ſame that was in *Egypt*: *O we are all dead men*; we that are unregenerate men, for the mouth of the Lord hath ſpoken it, That *except a man be born again, he cannot ſee the Kingdom of God*, *John* 3. 3. Not all the art and wit of man, Not all the Rhetorick of the eloquent'ſt Orator, Not all the intreaties of Saints and Angels can therefore, or will perſwade God

God to take one that is a drunkard, or Whoremaſter, or Uſurer, or Lyar, or Thief, or covetous man (and ſuch have been ſome of us) into his Kingdom, even as not all the perſwaſions of the men of this Country are or will be able to prevail with any one of us, to take but one toad, or ſnake into his boſome. Thus cry out for anguiſh.

2. Cry out for, and to the ſpirit of Regeneration, for by the ſpirit alſo a man muſt be born again, according to that famous ſaying of our Saviour, *John* 3.5. where note that the Spirit doth three things to regenerate ſouls.

1. He convinceth them, *John* 16. 8, 9.

2. He injects the ſeed of Regeneration into them, according to that of Saint *John*, *His ſeed remains in them*, 1 John 3. 9.

3. He delivers them and makes them

them free, 2 *Cor.* 3. 17. helping them to come forth out of the dark womb of nature, into his marvelous light, that by him as by a * Ladder they may aſcend into * Heaven to our Father which is in Heaven; ſo that unto him you muſt cry and ſay, O bleſſed ſpirit of Regeneration, Regenerate our ſouls, O our poor ſouls that they may live, O convince them of their unregeneracy; O inject the ſeed of Regeneration into them from above; Oh help them to come forth; Oh let a new heart be given to us, O let us have flexible, and tender hearts, like the heart of a little child; for we alſo muſt be like little children; Oh come bleſſed ſpirit, come and help us, Oh come quickly, come preſently and deliver us; come now whileſt we are in this Room, waiting for thee, as thou comeſt upon

* *Irenæus adv. hæreſ. bal.* l. 3. c. 40.
* *John* 3. 35.

upon the Apoſtles in that houſe wherein they were ſitting, *Acts* 3. 2, 3. O, let this be the time of our regeneration, that we alſo may be ſure of our Salvation: here be earneſt, and cry mightily; Nay, if need be, and thou canſt not be heard in that day, cry in the night too; and ſo come to the Spirit at this time, as *Nicodemus* came to Chriſt in old time; even by night, and ſo cry day and night; and then it will not be long before thou ſhalt be delivered, being regenerated; for as Chriſt ſaid once, *Luk.* 18. 7,8. *And ſhall not God hear his elect, which cry unto him day and night; though he bear long with them? I tell you that he will avenge them ſpeedily.* So I, ſhall not the ſpirit of God hear his elect which cry unto him day and night? I tell you that he will hear them, and deliver them ſpeedily; *For ask,*

and you ſhall have (ſaith Chriſt) *Luk.* 11. 9. It is no more but aſk and have; aſk therefore the ſpirit and you ſhall have *him; aſk Regeneration of the ſpirit (underſtand in the manner aforeſaid) and you ſhall have it, and it will not be long before you ſhall hear the ſpirit cry *Abba Father*, even moſt emphatically; For, therefore to the * *Syriack* word *Abba*, is added Father; if you ſhall ſo cry day and night for the ſpirit to the Father, Beloved, there is no crying which the Father of mercies loves better, and the Father of lies likes worſe than this crying, and therefore uſe it.

* *How much more ſhall your heavenly Father give the Holy Spirit to them that ask him.* Luke 11. 13.

Rom. 8. 15.

* *Abba* from the Hebrew אב *Jun. & Tremel. in Marc.* 14. 14.

6. Strive to come forth; For as endeavour without God cannot, ſo God without endeavors will not help us. See *Phil.* 2. 12, 13. and therefore as Chriſt ſaid once, *ſtrive to enter*; ſo I, ſtrive

to

to come out, *Luk.* 13. 24. for ye will find a very hard bout before ye will be able to come out; therefore I ſay again, ſtrive, and ſtrive as other children do, when they come to their birth, or thus, ſtrive as once * *Pharez* and *Zarah* in *Tamars* womb; nay, as *Pharez* ſo ſtrove as that he made a breach, and was therefore called *Pharez* from that breach; ſo do you, make a breach as it were and tear away from Natures womb, and tear away from your beds of eaſe and ſin, and tear away eſpecially from your luſts, your pride of life, your vile affections, your violent paſſions, your vain, and filthy converſations, your uſury, your atheiſm, polytheiſm, and abominable epicuriſm, and whatſoever elſe is contrary to the holy Law of God, thus ſtrive to come out. I pray you pardon my boldneſs which I

* *Gen.* 38. 29.

took by this digreſſion, which carried me ſo far in this Sea of matter concerning our Regeneration, and be pleaſed to impute it unto the vehemency of my love, which made me thus to forget and to loſe my ſelf, that you might not loſe your ſelves, which God in mercy grant.

2. Direct. or Medium.

2. Labour to believe, for ſo did thoſe holy ones, who according to my Text were ſo aſſured of their ſalvation, *v.* 8. and beſides, if a man do believe, and be ſure of it that he doth, he muſt needs be aſſured alſo that he ſhall be ſaved; For *ſo God loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life*, John 3. 16. Mark, He* ſhall have it, ſaith Chriſt, as if he ſhould ſay, he may be ſure of it, for the mouth of truth hath ſpoken it. Believe then

* *Nay, he that believeth on the Son hath everlaſting life.* Joh. 3. 36. which much more and plainly demonſtrates, that a believing ſoul muſt needs be aſſured of its ſalvation, becauſe it hath it.

then in the Lord, you that never did yet, and you may be ſure & certain that your ſhall be ſaved: Here give me leave again to enlarge my ſelf a little upon this moſt needful Medium, whereby you may gain the aſſurance of your ſalvation; ſhewing how you muſt go to work that you may believe.

1. Hear a powerful and faith preaching Miniſtery as much and as often as you may; for Faith cometh by hearing, the Word being like water which brings forth fruit, and eſpecially the fruit of Faith, *Iſa*, 55. 10. *John* 8. 30. *Rom.* 10. 17. ſome Divines do therefore call it the Fountain of Faith.

* *Calvin Inſt. l.* 3. *c.* 2. *ſ.* 6.

2. Be convinced, and labour to be convinced, 1. Of your unbelief, as he *Mark* 9. 23. for therefore it is partly that ſo many believe not, becauſe they will not

believe that they believe not; & therefore why ſhould they labor to believe, ſeeing they believe already, ſay they. Beloved, go from houſe to houſe, and aſk, ho, are there any Believers here? and they will be ready to ſtone you, ſaying; What do ye make of us? do ye think that we are Devils, or Infidels? we are Chriſtians, we are Chriſtians, and believe in Chriſt as well as you; and as difficult a taſk it is for a Miniſter to convince men of their unbelief, as any thing almoſt I know of. A Drunkard, a Fornicator, a paſſionate man, a ſwearer, a Sabbath-breaker, he may ſoon convince of his ſin, for to that they will ſay, it is true, we are ſuch, it is an infirmity we cannot leave; but when he comes to deal with men about unbelief, telling them that they have no Faith, Oh what a do is there! oh how

how do their colours riſe! they are even ready to fly in his face, none will believe him, or be convinced that he doth not believe; therefore labour to be convinced of unbelief.

2. Of Damnation, *For he that believeth not ſhall be damned*, *Mark* 16. 16. which alſo is a thing that unbelievers will not be convinced of; for tell them of it, and they will tell you, God forbid, for God is merciful, and we hope to be ſaved as well as you; and not all the Miniſters in *England* can make men believe otherwiſe, till God give them a ſight of their unbelief; Then, O then, they can and will cry out, ſaying, Oh we ſhall be damned, and we cannot be ſaved; therefore labour to be convinced of damnation alſo.

Queſt. You will ſay, if it be ſuch a hard thing to be ſo con-

vinced, then what ſhall we do to be convinced?

1 *Anſ.* Pray to the Spirit, that you may be convinced by the Spirit, for it is his work, *John* 16. 8. 9. as thus, O bleſſed Spirit convince me of mine unbelief, for I muſt confeſs I am one that would not hitherto believe, that I do not believe. O open mine eies that I may ſee my unbelief, I humbly pray thee. Do the like for convictions about Damnation.

2. Take on, and begin to be troubled, as that poor man in the Goſpel, *Mark* 9. 23, 24. who ſo cryed, and wept, and took on, and ſaid, *Lord help mine unbelief*; and thoſe *Acts* 2.37. for elſe you build without a foundation, and then, how will your building ſtand? There is a notable place for this in *Gal.* 3. 23. *Before Faith came we were kept under*

der the Law, ſhut up unto the faith which ſhould afterwards be revealed. Mark, 1. Before Faith comes we are under the Law, that is, under the laſhes and terrors of the Law, eſpecially a little before Faith cometh, indeed, we are whipt, and troubled indeed, by that grim Schoolmaſter whoſe name is Law. And 2. Before the Law comes we are ſhut up like Priſoners, and therefore muſt ſuffer as Priſoners. O my Brethren, if then you mean to have Faith, you muſt not refuſe to be under the laſhes of the Law, you muſt be content to be in Priſon a while; and as Scholars which are grievouſly whipt, grievouſly to weep becauſe of your unbelief; and becauſe of the miſeries which ſhall come upon you if ye believe not, *For he that believeth not ſhall be damned*, ſaith Chriſt, *Mar.* 16. 16. Mark, he ſhall

ſhall be damned, and what is that, you will ſay? Oh! it is to be ſentenced to Hell; and what is that? Oh! it is a place called* *Gehenna*, a word firſt of all uſed by Chriſt, & afterwards by * others alſo for the place of the damned, and compounded of *Gee* and *Hinnom*, which ſignifieth a Valley of *Hinnom*, which was a Valley nigh to *Jeruſalem*, in which the old Idolatrous *Jews* were wont to burn their children alive to the honour of the Devil, at the ſounding of Trumpets and Timbrels, and other loud ſounding inſtruments, that they might not hear the cry of their poor dying children, and for that the place was afterwards uſed for the receipt of all filthineſs; as dung, carrion, and the like, and probable it is that our Saviour uſed this word above all other to ſignify the miſerable burning of unbelievers

* *Hieron.* in *Matth.* 10.

* *Sicq; uſurpatur in lib. Pirkeaboth admodum antiquo, cap. 1. & 5.*

believers in that place, the pittiful cries of the tormented, the barbarous and confuſed noiſe of the Tormentors, together with the moſt loathſome filthineſs of the place it ſelf. Go to now, ye Unbelievers, I ſay now as St. * *James* once to rich men, and weep for the miſeries that ſhall come upon you in that woful place called *Gehenna*; nay go and howl together, O ye Drunkards, and Uſurers, and Adulterers, and Adultereſſes, and Fornicators, and Harlots, and Swearers, and Lyars, and covetous Worldlings, and riotous Livers; as ye were wont to be merry together ſome of you, ſo now, mourn and weep bitterly together becauſe you have no Faith, and becauſe you will and muſt, except you get Faith in Chriſt, lie and fry and burn like the ſittle children of the idolatrous Jews,

* *Jam.* 5. 1.

Jews, in that woful place of torment; thus howl together, ſaying, Oh that Valley of *Hinnom!* for ſo Hell is called; and, Oh that place of torment! where there is ſuch ſcreeching and crying of men, women and children, that receptacle of all filth and filthy livers; Oh it will come for us, and for our portion! for unbelievers (ſuch as we are) will be damned, *Rev.* 21.8.

I have read of one * *Brumo* a famous Preacher in his time, that when he was dead and to be buried he cryed out 3 times, 1. *Accuſatus ſum.* 2. *Judicatus ſum.* 3. *Damnatus ſum.* I am 1. Accuſed, 2. Judg'd, 3. Damn'd. Whereas both others, and himſelf before that, verily thought he would ſurely be ſaved; ſo let every one of you, as dead and condemned by the * words of Chriſt, now ſay; Oh, I am Damned;

* *Rich. Baxter in his Everl. Reſt.*

* *John* 3. 18.

ned, I am Damned, I am Damned. I thought once that I ſhould be ſaved aſſoon as any, and would not be otherwiſe perſwaded, but that my Soul ſhould be heavened as well as others; but now I ſee that unleſs infinite mercy do ſave me, and help me to believe in Chriſt, I ſhall be moſt certainly condemned by Chriſt. For *he that believeth not is † condemned already*, ſaith Chriſt, *John* 3. 18.

* *Enallage Temporis.*

4. Deſire to believe, as he *Mark* 9. 24. For a deſire of faith, if true, is faith; Or thus, as a worthy * Writer ſaith confidently. Our deſire of Grace, Faith, and Repentance, if true, are the Graces themſelves; at leaſt in God's acceptation, ſee *Matth.* 5. 6. *Bleſſed are they which hunger and thriſt after righteouſneſs.* Mark, they are bleſſed, who have ſuch gracious deſires, as are called

* *Downam* in his Chriſtian warfare. c. 42.

called hungring and thirſting; and therefore they cannot be without faith; and the cauſe hereof is the bleſſed * Nobleneſs of God's Nature, which by infinite diſtances doth tranſcend the nobleſt ſpirit upon earth, now men of ingenious diſpoſitions are wont to take ſweeteſt contentment in prevailing over and gaining the hearts, good wills, and affections of thoſe that wait upon them; how much more then muſt needs ſpiritual longings, gracious aſpires, and thirſty deſires be kindly accepted with that moſt kind God; whoſe moſt loving diſpoſition paſſeth all mens kindneſs; eſpecially ſith mens good turns, turn many times to our good and benefit, but *our well doing extendeth not unto God*, *Pſal.* 16. 2. Were all the ſons of men *Abrahams* or Angels, and as many in number as the ſtars of

* Bleſſed *Bolton.*

of Heaven, and as ſhining both with inward Graces, and outward acts of piety, as they are in viſible glory; yet could they make no addition to that incomparable Majeſty above, nor confer ſo much as one drop to that boundleſs and bottomleſs Sea of goodneſs, or the leaſt glimpſe unto that Almighty Sun of glory. *If thou be righteous, what giveſt thou unto him? or what receiveth he at thy hands? Thy wickedneſs may hurt a man as thou art, and thy righteouſneſs may profit the ſon of man,* Job 35. 6, 7, 8. Our holineſs helps him not; our ſins hurt him not; it is only for our good that God would do us good; no good nor gain accrues unto him by our goodneſs; for, what good can come by our imperfect goodneſs, to that which is already infinitely good? What glory can be ſuperadded by our dim-

neſs

neſs to him which is already incomparably glorious? Every infinite thing is naturally, and neceſſarily uncapable of addition. Poſſibility of which ſuppoſed implies contradiction, and deſtroys the nature of infiniteneſs, wherefore (to return to my purpoſe) ſith deſires are excepted with God for deeds, let every one of you that would be aſſured of his ſalvation, deſire to believe to his ſalvation. It is reported of *Luther*, that when a certain poor ſtudent at *Wittenberg* would not be perſwaded by any to believe, or that he did believe, and ſo was exceedingly troubled in his mind, and left by all, he was ſent for, and when he came, did aſk him (when he ſaid he neither did nor could believe) but do not you deſire to believe? whereunto the poor ſtudent replyed, yes, with all my heart I do deſire it,

it, why then, ſaid *Luther*, you do believe; whereat the poor Scholar was exceedingly comforted, ſatisfied, and perſwaded that he did believe: ſo you be ſatisfied in this point, that if you truly deſire to believe, you do believe. Our moſt gracious God * accepting the will for the deed, and your affections for actions; and ſo long, ſo thirſt, ſo hunger after Faith, as a Fame-lik after meat, a *Febricitant* after drink, a Mendicant after a piece of ſilver, and you ſhall be ſatisfied. *For they that hunger and thirſt after righteouſneſs*, and ſo conſequently after Faith, which apprehends Chriſts righteouſneſs, *ſhall be ſatisfied. Mat.* 5. 6. and * ſo much as they can deſire, they ſhall receive.

* As in *Abraham, Gen.* 22. 16, 17. read the place.

* *Dyke* of ſelf-deceiving, cap. 19.

* *Bern. de Lect. Evangel. Serm.* 7.

5. Labor to ſee an excellency in Chriſt ſurpaſſing all things, and fixing thy heart upon him, re-

ſolve to ſeek him without reſting; and ſeeking him, to ſell all for the gaining of him; like the Merchant in the Goſpel, who ſeeking after him and met with him, and ſeeing him to be a* pearl of great price; and ſo eſteeming him above all, ſold all and bought him, *Matth.* 13. 45, 46.

* For Chriſt is that pearl, *Hilar. in Loc.*

For * then is Faith begun, when namely, a man begins to be of *Kilians*, a Dutch School-maſters and bleſſed Martyrs mind; who being aſked if he loved not his Wife and Children? ſaid, Yes, if the World were gold, and were mine to diſpoſe of, I would give it to live with them, though it were but in priſon; yet my ſoul and Chriſt are dearer to me than all. O ſouls, ſouls, how do your hearts now ſtand affected? are ye ſo reſolved to ſell all? do you ſo prize Chriſt above all? will you ſeek after him upon ſuch terms?

* *Rogers* of *Dedham* in his Doctrine of Faith, c. 2. p. 128.

terms? if you will, well; for assuredly you shall have him, and faith in him, and with him. O my God, help this people so to prize thy Son; help thy Sons to believe in thy Son, I humbly pray thee.

6. Labour to have your hearts over-powered with the evidence of truth and reason: For we find by experience, that though truth and reason, and conscience, and all make for it, so as that we may truly say *Amen* to what is said; yet the heart is stubborn, and will not yield, but stands out like a contentious Adversarie, which, though he be overthrown in every trial, yet will begin again. So the heart, though it be answered and overcome with Arguments, and Pleas, and Reasons again and again; yet will begin again to plead against it self: For, say some, when they are non-suited,

and have nothing to ſay; Miniſters are mercifull, and good Chriſtians compaſſionate, & will not diſcourage us; but did they know our hearts, what baſe unclean Cages they be, they would judge otherwiſe than they do. Therefore I ſay, give over quarrelling, and be ſatisfied and perſwaded, when Truth and Reaſon tell ye, that ye ought to yeild, and to believe; becauſe the Lord of Life and God of Truth hath ſaid, *Him that cometh to me*, whatſoever his heart be, or have been, and whatſoever his former life have been; for he ſaith not, unleſſe he have a baſe, filthy heart. Again, him that cometh to me, though he have been the vileſt wretch that ever the Earth bore, though a notorious *Belialiſt*, a beaſtly liver, a filthy fornicator, an inſatiable Drunkard, an unreaſonable Extortioner, *I will*

in no wiſe caſt him out, John 6. 37. O my Brethren! what could Chriſt ſay more? Chriſt you ſee ſpeaks for you; and will you have us ſpeak againſt you? nay, will you ſpeak againſt your ſelves! O be overcome by Reaſon, overcome by Truth; for Reaſon tels you, that you ought to yield, when your Reaſons are anſwered; and Truth commands you to ſubmit, when you are ſo well promiſed by the God of Truth.

7. Beg Faith, for it is the gift of God, *Phil.* 1. 29. ſay, as *Rachel, Give me children or elſe I die, Gen.* 30. 1. So, Lord, give me Faith, or elſe I die, and he will not ſay thee nay. For *every one that asketh, receiveth,* ſaith Chriſt, *Luke* 11. 9. Aſk therefore and ſay, Lord, thou haſt ſaid, every one that aſketh receiveth; O let me receive for one, or how

elſe can it be every one, if I may not for one; Prayer is the ſouls recourſe to the fountain of life, and a Chriſtians addreſs to the God of all power, to fetch power and help in a time of need, *Heb.* 4. *ult.* Go therefore, O dear Chriſtians, to the Chriſtians God, for power and help in this time of need; Go, and cry, and ſay with that poor man in the Goſpel, *Lord help mine unbelief*, *Mar.* 9. 24. Lord help my poor ſoul to believe; Beloved, no leſs power is here required for you to be able to believe, being dead; than was for the raiſing of Chriſt from the dead, *Eph.* 1. 19. 20. ſee the place; and place your ſelves therefore before his Throne of grace, that you may get grace and power to believe, according to the working of his mighty power, which he wrought in Chriſt when he raiſed him from

from the dead, and ſet him at his own right hand in heavenly places. And thus beg power to believe, and to be good, and do not think that it is in * your power to have faith in God, when all your power muſt come from God; It is man's greateſt weakneſs to preſume upon his own ſtrength, when his greateſt ſtrength is but weakneſs; and therefore I preſs and perſwade you to beg, which if ye do as ye ought, I aſſure you in the words of Chriſt, that it will not be long before you get faith in Chriſt, & not long neither before ye will be bleſſed with that heavenly Aſſurance of the Saints which cometh by Chriſt, Chriſt not being able to deny you, becauſe *he cannot deny himſelf*, 2 *Tim.* 2. 13. and not deny himſelf, becauſe he is Truth it ſelf, *John* 14. 6. and being Truth it ſelf, hath ſaid; *Ask*

* *Ut Platonici & Stoici aiunt apud* Clem. Alex. l. 1. c. 61

* *Videatur Concil. Arau ſ.* c. 24.

and you ſhall have; ſeek, and you ſhall find; knock, and it ſhall be opened unto you, Luke 11. 9.

Thus labour by all theſe holy waies and means to believe, and when your carnal friends ſhall go about to hinder thee, ſaying; what needs all this praying, and all this weeping, and all this running to Sermons? ſay, would ye not have me to live? if I do not believe I cannot live: Again, ſay, Would ye have me be aſſured of nothing? I will be (by Gods grace) aſſured of ſomething, and eſpecially of my ſalvation. Again, if Satan ſeek to hinder you from ſtriving and praying that ye may not believe, yet pray, and uſe all the means premiſed; becauſe God hath promiſed that you ſhall be heard; and he will do his beſt for you, when Satan ſhall do his worſt againſt you.

The Lord give you hearts to pray, and hearts to believe, that believing you may be assured that you shall be saved; so prayeth from his heart your faithful friend, to his & your best friend, who is a hearer of prayers, and can do abundantly above all that you or I can ask or think, or conceive; *to him be glory in the Church by Christ Jesus, throughout all ages, world without end, Amen, Eph.* 3. 20. 21.

3. Labour to live as spotless a life as you can possibly; *for* every man that hath this hope in him*; What hope? that he shall see God, *v.* 2. namely, in ‖ Christ, and by himself, *purifieth himself even as he is pure.* Observe, *every man that hath this hope*; and so consequently, whose soul is safe; whose faith is sound; whose heart is sure: Again, observe, *purifies himself*; that is, labours

3. Medium. Now this and the rest of the ensuing Mediums are properly and chiefly provided for Saints, who do believe, for which cause and for whose sake I call this Tract the Saints Assurance *à potiori.*

* 1 Joh. 3. 3.
‖ *Irenæum*, l. 4. c 37.

labours to be pure; and how is that? *even as he*, namely, God himſelf, *is pure*. O height of holineſs! O profunditie of purity! are there any ſuch in the world? ſay the men of the world; Yes, ſaith the Apoſtle, there are ſuch, which though they are not without ſin, yet are not * under ſin; that is, under a reigning ſin, preſſing hard towards perfection; which is to be pure as he is pure; that is, aſpiring to it, and climbing after it, and towards it, as *Johnathan*'s Armor-bearer after his Maſter. I remember what a * Father ſaith, that he had rather be in Hell, than lie in any ſin againſt God: and I have been much taken with his ſaying; God grant that by it you alſo may be ſo taken, as that you may not be ſo often overtaken; But to the Law and Teſtimony for all the Fathers: *Who is ſhe that looketh forth*

* 1 *Joh.* 3. 9. & 1 *Joh.* 1. 9.

* *Anſelm, de Simil.*

forth as the morning; fair as the Moon, clear as the Sun? *Cant.* 6. 10. Obſerve, how Chriſt praiſeth his Church, for her tranſcendant pureneſs, and ſurpaſſing fairneſs. Some ſpots ſhe hath, and therefore ſhe is aſſimilated to the Moon as well as Sun; and yet called fair, becauſe ſhe alloweth them not; and becauſe of that Chriſt ſeeth them not: No, no, even *Balaam* could ſay, *He hath not beheld iniquity in Jacob, neither hath he ſeen perverſneſs in Iſrael,* *Numb.* 23. 21. Again, *She is fair as the morning*; for ſhe is * partly clear, and partly dim, like that wonderfull day which is only known to the Lord, not day nor night, *Zech.* 14. 7. for ſo is the * Morning, and ſo is ſhe; not altogether day, becauſe of ſin remaining in her, nor altogether night, becauſe of ſin reſiſted by her; and ſo, and after this manner

* *Inſtar diluculi quando aurora incipit tenebras diſpellere.* Paræus.

* *Vide* Chryſoſt. *in Rom.* 13. 12.

ner fair and clear and pure: but farther, what ſaith Chriſt of her? *Thou art all fair, my love, there is no ſpot in thee, Cant.* 4. 7. that
* *Rom.* 7. 15. is, no ſpot * allowed, no ſpot ap-
* *Heb.* 12. 4. proved; for whilſt ſhe is able to ſtand ſhe ſtands, and * ſtriveth againſt ſin: ſo do you, labouring *to cleanſe your ſelves from all filthineſs of fleſh and ſpirit,* 2 *Cor.* 7. 1. and that *by the Spirit, Rom.* 8. 13. For as any one blemiſh in the face mars beauty, and one dram of poiſon ſpoils a whole box of precious Ointment: ſo if you let alone but one ſin to reign in you, and over you, that one will ſpoil all, even all your fair carriage, and all your confidence; for no * evil like the evil of ſin to ſpoil a man. When *Phocas*, the Roman Emperor had built a moſt fair and ſtately Pallace, there was a voice heard in the night, *Sin within will deſtroy all:* So, when

* *Si unum in locum collata ſint, omnia mala cum turpitudinis malo non erunt comparanda.* Cicoro 2. *Thuſc.*

when we have built Caſtles in the air, and by our fair and ſpecious performances have gotten ſome Aſſurance & confidence towards God, but afterward give way to one ſin or other, we ſhall hear one time or other a voice from within, *Sin within will deſtroy all*, our own conſciences * accuſing us, yea, condemning us for the ſame, and || taking away our Aſſurance from us, for ſin allowed by us. Let us fall therefore upon ſin, and deſtroy it, that ſins puniſhment may not fall upon us, and deſtroy us, and our confidence with us. Oh that this people were wiſe! Oh that they would ſo ſtrive againſt ſin, and againſt every ſin! Oh that they would unreſervedly cleanſe their hands! Oh that they would thorowly purifie their hearts, *Jam.* 4. 8. and cleanſe them from luſt, even every luſt! Oh that I could help them! Oh that

* *Rom.* 2. 15.

|| So the Prophet *Jonah* loſt his confidence by his diſobedience. Dr. *King* on *Jonah* 1. 6.

that I could even pull them away from their beloved ſins! for then they ſhould not live, or lodge in and with any of them one day, or one night longer: well, you muſt do this work with God's help; therefore go every one of you and kill every one of them; ſpare none, no, not the leaſt; Oh ſave none alive, to be aſſured that God will ſave you alive; elſe you cannot be ſo perſwaded as long as any one ſin is by you allowed: thus labour to purifie your ſelves, and to deſtroy ſin, and when you have ſo done, labour to keep your ſelves ſo; and if the Tempter re-aſſault you, do you alſo re-encounter him, and that with the Word, for that is a Chriſtians ſword: tell him as the Spouſe told Chriſt in another ſence, *I have waſhed my feet, how ſhall I defile them? Cant.* 5.3. Oh! I cannot; Oh! I will not, by

God's

God's help. When Satan came to Chriſt he found nothing in him, but when he comes to you, he finds much in you, even much corruption; but do you *reſiſt him in the faith:* I ſay * as *Peter*, that that which he findes in you, may not be found to be yours, but his; becauſe you do not own it, but reſiſt it, to be aſſured, as then you * may be, that you ſhall be ſaved. Nay, crie to God to keep you; for it is not as *Damaſcene* and others teach, in the power of man to hold out; no, no, *we are kept by the power of God, through faith to ſalvation*, 1 *Pet.* 1. 5. and therefore you muſt beg this power of God, and that very much and often, yea, continually; for then Satan will not be able to harm you. It is ſtoried of a malicious woman, that ſhe gave her ſelf to the Devil, provided he would do a miſchief

* 1 *Pet.* 5. 9.

* *Damaſc. Error de Perſer.*

chief to ſuch a Neighbour, whom ſhe deadly hated; the Devil went once and again to do his work; but at laſt returns, and tels her, that he could not hurt him, becauſe he found him alwaies praying, or reading: do you likewiſe; pray ſo alwaies, and you will alſo ſpeed as he did; eſpecially then when Satan tempts you to make you fall; then do you fall to your prayers and ſay; Lord, this is the power and hour of darkneſſe; now therefore keep me in this hour of temptation, that I may keep up the Aſſurance of my Salvation.

4. Medium. 4. *Make your calling and election ſure*; for then you alſo make Heaven ſure, 2 *Pet.* 1, 5, 6. *giving all diligence, add to your faith vertue, &c.* And then, *v.* 11. *ſo an entrance ſhall be adminiſtred unto you abundantly, into the everlaſting*

laſting Kingdom of our Lord and Saviour Jeſus Chriſt. I pay you obſerve your work; you muſt become good Arithmeticians, according to the perfect Rule of *Addition*, to be certain of your everlaſting ſalvation: And therefore go, and add vertue to vertue, and ſtill ſay; But do I not miſ-reckon? Am I in the right? Do I not miſs temperance though I have knowledge? And do I not want patience, though I have temperance? Is not godlineſs wanting though patience be not? Is not brotherly kindneſs forgotten by me though godlineſs be not? Have I not left out Charitie, though I do not miſs Brotherly kindneſs? Are all the Graces of Gods Spirit here? and if any be wanting, go, and reckon again, and make a farther Addition; more eſpecially if Patience be wanting in thy reckoning; Go,

and write, I ſhould ſay, add patience, the like may be ſaid of all the reſt; and ſo labour to be compleat in Grace, having in you every Grace, and ſtriving ſtill to have more Grace, even more of every Grace; for though, if we believe in Chriſt we are ſanctified in every part, yet are we ſanctified but in part; even as *we* *1Cor.13.12. *know but in part*, ſo that we ſhall need ſtill to add ſomewhat to every part, if in the Saints Aſſurance we would have our part; Nay, had need to give all diligence, as the Apoſtle tels us, *v.* 5. by our continual additions to make our calling, and election, and ſalvation ſure, and to live an extraordinarie holy, ſtrict, and Seraphical life to attain to it. I knew a moſt eminent holy walker once, his name was *Ignatius Jourdan* a Juſtice of the Peace, who was after his converſion alwaies

waies assur'd of his salvation, as he told me; but the course that he took was this, he would every morning rise at 3 of the Clock, as I was told, and spend his time in prayer, reading, and meditation, till 7, and then do justice to all that came to him: Again, he would punish any for swearing, and other offences, if he were never so great; and I never heard a vain, or evil word come out of his mouth, but he would be alwaies talking of Heaven: do you live such an holy, and heavenly life too, and give all diligence thereunto, and you will be sure also, as he was, of Heaven.

5. Get the pardon of your sins sealed, for what is remission of sin but justification from sin? Now, *whom he justifieth, he also glorifieth, Rom.*8.30. Again, what is it but a covering of sin? and what saith *David* of that? *Blessed* 5. Medium.

is he whoſe ſin is covered, in *Pſ.* 32. 1. ſo that if I can but know that my ſins are forgiven me, I may know alſo that Heaven will be given me; Wherefore be earneſt, even importunately earneſt with God to have thy ſins forgiven thee by God, *Dan.* 9. 19. you may ſee how earneſt and eager he was in this thing, ſaying, *O Lord, O Lord forgive, O Lord hearken and do*; Never was a condemned Malefactor ſo earneſt for a pardon with his King. Never was a poor Mendicant ſo importunate for a piece of bread, or for an Alms with his rich Neighbor, as he for a pardon with his God and King, and ſo muſt you be, and therefore even preſs into the preſence of God, for thy pardon to be ſealed by God; Go and cry, ſaying, O God forgive, O God forget, O God * *Pſal.* 51. *blot out all my tranſgreſſions, and

and cleanſe me throughly from my ſins; O *Lord hear, O Lord defer not for thy own ſake; here be more than ordinarily fervent, and inſtant; for the pardon of ſin is the,* principal thing in the covenant of Grace ſo much urged, and to be preſſed in prayer; he that is ſure of that, may be ſure alſo of God's being reconciled to him in Chriſt; Chriſt making for him his peace, peace paſſing all his underſtanding, his underſtanding now knowing that he ſhall have life everlaſting. I for my part am therefore wont to be more large and more earneſt in this, than in any other part of my more ſolemn ſupplications, and I deſire, and ſtrive ſtill to be ſo prolix, and ſo long in this thing, till I have my errands end, otherwiſe I am loath to make an end, and I have found much ſucceſs and comfort in it, to God's glory

* *Dan. 9. 19.*

* *Cardo & caput fœderis.* Paræus.

be it ſpoken, I pray you, do ye pray ſo too; and withall take this Corollary with you.

A Corollary. When you are upon your knees aſking God forgiveneſs, have in readineſs a Catalogue of your many and knowable ſins, either in your memories, or in writing, and ſpread them all before the Lord, as once * *Hezekiah Rabſheka's* letter, for then you are moſt like to ſpeed, becauſe it is expreſly written, *That if we confeſs our ſins God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*, 1 *John* 1.9. and you will be able then thus to plead with God, when you aſk pardon of God; O God thou haſt ſaid, if they ſhall confeſs their iniquities, then will I remember my Covenant, *Lev.* 26. 40, 42. and lo, we O Lord confeſs here our iniquities before thee, O do thou therefore remember

* Iſa. 37.14.

member the Covenant made by thee, whoſe capital matter is the forgiveneſs of our ſins. Again, you may then plead that famous place in *Job* 37. 27. *He looketh upon men, and if any ſay*, Mark, if any ſay, and ſo if any of us here ſhall ſay ſo, *I have ſinned perverted that which was right, and it profited me not, He will deliver his Soul*; as thus, we may ſay, Lord it is written, and ſaid of thee (likewiſe ſhew him the book, the chapter, the place wherein this precious Scripture lies) That thou lookeſt upon men, and if any ſay, I have ſinned, thou wilt deliver his Soul. O look upon us therefore here proſtrate before thee, or in the ſingular upon me, a poor ſinner here lying before thee, and crying, and ſaying, thus and thus I have ſinned, and deliver my poor Soul, Oh! my poor Soul from hell,

and death, and damnation, I pray thee having forgiven me all my ſins, for it is ſaid, If any ſhall ſay I have ſinned, now Lord, I ſay, and ſay it from my heart; therefore O God forgive me, O Lord waſh me, and pardon all my offences, for they are wondrous great, but not too great for ſo great a God to forgive. Thus confeſs, and ſo crave the pardon of thy ſins, and withall to have the pardon of them * ſealed, that is to be aſſured by the Spirit that they are pardoned, as *David* was, when he ſaid, *Thou forgaveſt the iniquity of my ſin, Selah, Pſal.* 22. O Sirs, here is work for you, to have ſin not only pardoned, but alſo to be perſwaded that it is pardoned, which is a thing not ſo eaſily obtained, as is commonly believed, No, no you muſt ſweat about it, and labour hard to have it

* Eph. 1. 13. 2 Cor. 1. 22.

it done, if you desire to be assured that you shall be saved.

6. Get an undeceiving tast of the joys of Heaven, as those Believers did, which were so sure of their salvation, *v.* 8. For then you also must needs be sure of your reception, entrance and admission into Heaven; because they are fore-runners, and the earnest of it, *Eph.* 1. 14. the Greek is ἀῤῥαβῶν, which properly is part of a price promised to be paid (**Civilians* call it a pledge) as here, part of the joys of Heaven promised to us, to be enjoyed by us hereafter; And these joys are so great for their quantity, and so sweet for their quality, as that I hope I shall not need to press you overmuch to the gaining of them; For are they not most sweetly resembled to Apples, to *Flagons, to ‖ Mannah, all which things though they are so ex-

* *Vulteius in sua Jurispr. l.* 1. *c.* 30. Distinguishing it from Hypotheca, as being moveable, whereas Hypotheca is not.

* Cant. 2. 5.

* *Ibid. id est salutari potioni Jesu Christe.* Jun *&* Tremel.

* Rev. 2. 17.

exceeding ſweet, yet cannot poſſibly come near or match thoſe joys which without all degree of compariſon, and meaſure of proportion do ſurmount and ſurpaſs the ſame; even infinitely, infinitely, *For they are unſpeakable and full of glory*, 1 Pet. 1.8.

1. *Unſpeakable*; were all the world full of Orators, and all they like Angels, ſpeaking with the tongues of Angels, and able to utter their minds, and to pour out their conceptions with torrents of elocution, yet would not they be able to expreſs thoſe joys.

2. Full of glory. The great, and main Ocean is not ſo full of water, though it be * nothing but water, nor the ſpangled ſkie ſo full of Stars, nor the gay diapery of the earth ſo full of flowers, as they are full of glory. Methought I was in a Tryumph, and

* *Mare nil niſi aqua.* Owen.

and even covered and deck'd all over and over, and over with moſt refulgent beams of glory, when it pleaſed God all-gracious, to make my unworthy ſelf a partaker of thoſe joyes which are ſo full of glory. And therefore, oh! how ſhould your Souls be now enamoured with them, and long, and labour after them? O Souls, Souls here are Apples, flagons, here ſhowers of Mannah for you to be had by you. Oh! go after them, Oh! get them, for the Aſſurance of Salvation lieth in, and thorow them to be had by them.

Q. You will ſay, how ſhall we get them? Queſt.

I Anſ. Beg them, for Chriſt hath promiſed them. Anſw.

Q. Where? Queſt.

I Anſ. Rev. 2. 17. Read the place; And ſo place your ſelves again before the Lord Chriſt; Anſw.

and

and ſay; Lord, give us, or me, in the ſingular, this Mannah, this ſweet bread of of Heaven; Oh ſhowre it down upon my poor Soul, and having taſted it, may be thereby aſſured; that as I have been fed with Angels food on earth; ſo I ſhall feed on the Angels bread in Heaven. But here

A Caſe of Conſcience.

A Caſe of conſcience comes to be reſolved, for you will ſay happily, Sir, we have begged theſe joyes; and yet cannot enjoy them; and therefore tell us what we muſt do in ſuch a caſe?

Anſwered.

I Anſwer, It may be you have left undone ſome thing, which ye ought to have done; and whereupon the fore mentioned promiſe was made, I mean overcoming; for ſo ſaith Chriſt, *To him that overcometh will I give to eat of the hidden Mannah, Rev.* 2. 17. Now if ſo, then you muſt for the obtaining of them covercome.

1. Satan

1. Satan *by the blood of the Lamb*, *Rev.* 12. 11.

2. The World by faith, 1 *John* 5. 4.

3. Your ſelves || denying your ſelves in many things, which as yet you have not denied your ſelves in, as in meats, in ſleep, in pleaſures, in the putting on of Apparel, &c. || Matt. 16. 24.

4. God himſelf, as *Jocob* did the *Patriarch*, eſpecially when you beg thoſe joyes. Beloved, never did * *Lazarus* ſo beg crumbs that fell from *Dives* his table; nor || *Siſera* beg drink of *Jael* which then gave him milk to drink, as that holy man did beg thoſe crumbs of comfort, which he wanted; and that glorious viſion of *Jehovah*'s face, which he to ſee ſo deſired, when he ſaid, *I'le not leave thee; till thou bleſs me*; conſtraining God thereby to bleſs his wreſtling, with the * Luk. 16. 21. || Judg. 4. 19. * Gen. 32.

ſight

ſight of refulgent beams of the light of his pleaſed, and pleaſant countenance, which runs parellel with the joys of Heaven, and are infinitly ſweeter then *Jael*'s milk, which ſhe gave *Siſera* to drink in a Lordly diſh; yea, than all the milk of all the land of *Canaan*, flowing with milk and honey; O let your earneſtneſs, and importunity match his; and let every one of you, now ſay after him; Lord I will not leave thee till thou bleſs me, as thou did'ſt bleſs him with a glimpſe, and glance of the light of thy countenance; or thus, as the Spouſe of Chriſt, ſaid to Chriſt in the *Canticles; ſo ſay thou to him, in thine heart, and in thy Cloſet, comfort me, oh me alſo! with apples, even the ſweet apples of they divine Conſolations, promiſed from thy moſt *ſweet, and holy word; and ſtay me with flagons,

* Cant. 2. 5.

* *Expoſ. 3. patrum in Loc.*

flagons, even flagons of love, for I am * ſick of love. O my love do not, O do not deny me thy love; O my joy, do not withhold from me thy joy. Or thus, O my dear, thou haſt ſaid to him that overcometh, will I give to eat of the hidden Mannah; and wilt thou not give to me that Mannah, who come to thee for it's Manducation, to be aſſured of my Salvation; O my God, thou haſt promiſed it to him that overcometh; and loe, I deſire to overcome, and to overcome Satan by thy blood; my ſelf, by thy love; the world by my Faith; and thy ſelf by my prayers, and for that end am now come to overcome both my ſelf, and thee; Oh! give me therefore, & let me have, what here I crave, even that Mannah which thou haſt promiſed me, and that joy unſpeakable, and full of glory.

* *ſagitta amoris iſtius confixa.* Theodor. *in Loc.*

7. Nay,

7. Medidum. 7. Nay, beg this great Aſſurance it ſelf, and beg it much, for it is a gift worth your aſking, and all pains taking with it, they that have it are *Angelized by the Spirit, extatized in the ſpirit, and emparadized in God; God being their Aſſurer, who alſo by this aſſurance, becomes their exceeding great reward; As for their life, it is the life of Heaven, as their joy is the joy of Heaven, Heaven being in their hearts, their hearts in Heaven. Labour therefore, dear hearts, for this Aſſurance, begging it of God, who is both able and willing to give it to thoſe that aſk it; Aſk it therefore, and when you aſk it do as *Achſah Caleb's* daughter, which wanting ſprings of water, came to her Father, lighted off from her Aſs, and ſaid, *Give me a bleſſing, for thou haſt given me a South-land, give me alſo ſprings*

* *In Angeli ſtatum provehit. Euſeb. Euriſ. hom. de Epiph.*

ſprings of water, Judg. 1. 14. anſwerably whereunto, do you alſo light off from your moſt eager purſuit after the gains, profits, emoluments, and preferments of this preſent world, and falling down before your heavenly father, ſay; Father, give me a bleſſing, for thou haſt given me theſe outward things, and I want nothing but only the aſſurance of my Salvation; give me therefore ſprings of water alſo; that is, the aſſurance of mine eternal bliſs, which is like ſprings of water, yea, Fountains of living water ſpringing from that Ocean and Sea of ineffable delights, which are in thy bleſſed ſelf. O bleſſed Father, give me both the upper ſprings, and the neither ſprings as* *Caleb* did his Daughter.

*Judg. 1: 14.

The upper ſprings hereafter in Heaven; to wit, the joyes of Hea-

ven in Heaven, and the neither ſprings; I mean, the aſſurance of Heaven here upon earth; I humbly pray thee, thus beg, and beg as earneſtly, and ardently as a beggar begs his alms, becauſe he needs it; ſo you this aſſurance, becauſe you cannot well live without it; I told you of a very holy man, a Juſtice of the Peace; how holily he lived to gain his aſſurance; and now, let me tell you, what once he ſaid to a Viſitant that came to ſee him. How is it with you? Are you aſſured now of your Salvation, or are you not yet? And, when the Viſitant anſwered no. He told him, were it my caſe, I would go to my Cloſet, and ſhut my door and never leave begging it of God, till I had it beſtowed on me, by God. Beloved, this was good Counſel; whether the Viſitant followed it or no, I know not, but do

**Juſtice Jourdan.*

do you follow it, and ſo go, O go, and betake your ſelves to your Cloſets; again upon this account alſo; & ſhut your doors, *Matth.* 6. 6. and pray to your heavenly Father which is in ſecret that he will give you this aſſurance of your Salvation, which will reward you amplie and abundantly, for all your paines taking in ſuch a ſupplication; O Souls, when once ye are in, never come out, till aſſurance comes in. Nay, go, and tell God ſo, thou that heareſt me this day, and wanteſt this aſſurance, Lord, I will not go hence, till thou give it me, for thou haſt ſaid; *Ask, & it ſhall be given to you, Luk.* 11. 9. and do not doubt, but perſwade thy ſelf for certain, that as *Caleb*, *Achſah* her Father gave his Daughter, petitioning him, both the * upper-ſprings, and the neither ſprings which ſhe wanted,

Judg. 1. 14.

See *Luk.* 11. 11, 12, 13.

wanted; ſo your heavenly Father, in reſpect of whoſe tender compaſſions and bowels of pity, the kindeſt Father's greateſt mercy is but harſhneſs; in reſpect of whoſe incomparably melting and ſweeteſt inclination; the moſt loving Nature of any man living is but moroſity, will give you alſo this by you ſo begged and petitioned Aſſurance of your ſouls ſalvation.

8. Medium.

8. Get the Spirits teſtimony of which we read *Rom.* 8. 16. *The Spirit himſelf bears witneſs to our Spirits, that we are the children of God, and if children then heirs*; that follows *v.* 17. and therefore this Aſſurance of Salvation muſt needs follow. Mark, here are two witneſſes to aſſure us of our both filiation and ſalvation.

1. Our own ſpirit, How? our own Spirit? what more deceitful than

than a mans own * heart? but ſtay, it is not the carnal heart; but theregenerate heart, as the word ſpirit is taken, 1 *Cor.* 2.11. whence * *Origen.* The Spirit bears witneſs, not to the Soul, but to the Spirit, that is, the heart regenerated by the Spirit, which goes for ſence, and feeling, and finding it ſelf to have Faith indeed, and truly to be regenerated by the Spirit, is able to ſay truly with the Apoſtle, *I know whom I have believed*, 2 *Tim.* 1. 12. and *I am crucified with Chriſt, nevertheleſs I live, yet not I, but Chriſt lives in me*, *Gal.* 2. 20. ſee the place. *Stapleton* that ſubtile Popiſh Writer, would have this witneſs to be our charity, but there is not a ſyllable for it in the Text; and therefore his aſſertion I reject for falſe.

* Jer. 17. 9.

* *Origines in Loc.*

The ſecond witneſs is the Spirit of God; who as a παρακλητος, or

Co-witneſs ſteps in, and confirms what our own ſpirit affirms, ſaying; it is true, thou art a child of God; But how ſhall I know that this teſtimony is not a deluſion, but the Spirits truly? Thus you may be ſure of it, ſaith a worthy Writer. Either it is the Spirits or the fleſhes perſwaſion; Not the fleſhes, for that doth not lead us, nor adduce us to divine, and heavenly things, therefore the Spirits, and the Spirit doth not lie. Thus he. *Bellarmine* ſaith that this teſtimony of the Spirit begets but a conjectural certitude of our ſalvation; but that is as falſe as God is true, for can any thing be more true and certain, than that which is aſſerted by the God of truth? well then, here are two Witneſſes for you, and you know what the Law ſaith, that *at the mouth of two Witneſſes, matters ſhall be eſtabliſhed,*

* *Bellarm. l. 3. de juſtif. c. 9.*

bliſhed, Deut. 19. 15. and therefore why ſhould ye doubt? *Chryſoſtom* upon this place triumphs as it were, ſaying; What ambiguity is there then left for us? if a Man, Angel, or Arch-Angel promiſe a thing, a man may happily doubt, but ſith the ſupreme eſſence of God's Spirit, who makes us pray, promiſes to them that pray, and performs what he promiſes, doth ſo bear witneſs within us, what room is left for heſitating and doubting to us? Labour therefore for this teſtimony of the Spirit.

* *Chryſoſt.* in *Rom.* 8. 16. to be noted againſt *Bellarmines* conjectural Aſſurance.

Queſt. 2. But you will ſay, How ſhall we come by it?

Anſw. *I Anſw.* * Crave it, as thus, O bleſſed Spirit, bear witneſs to my Spirit, that I am a child of God: *Veni ſancte Spiritus*, Come O holy Spirit, and tell my Spirit ſo, that my Spirit may rejoyce

* Luk. 11. 13.

in the God of my ſalvation, I being aſſured of my ſalvation. Men ſuppine men to be witneſſes for them; but do you only intreat the Spirit to be a witneſs for you, and he will be willing to do it for you; For as Chriſt ſaith of the Father, *The Father himſelf loveth you*, *John* 16.27. ſo I of the Spirit; The Spirit himſelf, who is one with the Father, loveth you. Therfore go again, and again to the Spirit, and pray to the ſame effect, ſaying, Holy Spirit, ſpeak to my Spirit, and ſpeak plain, even ſo plain as that I may know that it is thy voice, and not the voice of a ſtranger, for thy ſheep do not love to hear the voice of * ſtrangers; Nay, come bleſſed Spirit and call me, as it were by my * name, as Chriſt calls his ſheep by name, ſaying, *Chriſtopher*, *John*, *Peter*, *Mary*, thou art a Child of God. O ſirs, let every one

* Joh. 10. 4, 5. Joh. 10. 3.

* Rev. 22. 17.

one that heareth me this day ſay ſo; come bleſſed Spirit, come, and teſtifie ſo, and he that ſhall come will come, and will not tarry, and when he cõmeth, Aſſurance cometh, for he comes not alone, when he cometh, but his reward is with him, and before him, to wit, his teſtimony, and his earneſt, 2 *Cor.* 5. 22. which is the exceeding great reward of our ſupplications, and the merciful compenſation of a truly gracious converſation.

9. But I have one help more for you, and that is, you muſt try your ſelves daily by ſome evidences for Heaven; When a Traveller, being bent for a certain place, and told by ſigns and tokens which is the way to it; as namely, there are ſuch Meadows at the one hand, which he muſt paſs by; ſuch miry places at the other, which he muſt leave, and ſuch Mountains 9. Medium.

Mountains before him, which he muſt paſs over, and he findes it ſo, he is ſure that he is in his right way, and ſhall certainly come to the place appointed; For, ſaith he, when he is paſt the places ſpoken of; lo, there be the meadows, the miry places, the mountains which I was told of, I am paſt them; now a child of God being bound and bent for Heaven is ſuch a Traveller too, according to that of the Pſalmiſt, *Pſal.* 84. 6. and * thus rendred in your Engliſh meetre. *This is the brood of Travellers, in ſeeking of his grace: As* Jacob *did the Iſralite, in that time of his race.* And this Traveller is told in the holy Scriptures, and by us Miniſters which is the way to Heaven, and how he ſhall know that he is in his way, and ſhall certainly arrive there; As for example, ſuch ſins and waies, which are like

Pſal. 24. 6.

like miry places, and meadows muſt be left on the right, and on the left hand, and that ſuch and ſuch duties and perfections, which are like high and craggy Mountains he muſt go over, whereupon it followeth, that when he looketh back into his life and courſes, and finds it to be ſo as he was told, he muſt needs be aſſured that for certain he ſhall be ſaved; for ſaith he, are not theſe ſins which I have left, the miry places which I was told of? and theſe pleaſures of ſin for a ſeaſon which I have paſſed by, the pleaſant meadows which I was told of? and thoſe difficult duties which I have laboured to perform, as believing, ſelf denyal, a ſpotleſs walking, and a conſtant, and laborious ſerving of God, even day and night, the high and craggy mountains which I was fore-ſhown? Beloved, it is

* re-

* Mr. *Nichols* hath it, in his life.

* reported of that holy man *Ignatius Jordan*; whom I formerly mentioned, that when he was near his end, and one did aſk him, how he did, and could ſo keep up and maintain his Aſſurance ſo conſtantly, even to the end? he anſwered, that every day, he did try himſelf, by ſome undeceiving ſignes; and evidences for Heaven, & that kept it up, & ſo died. Do you therefore likewiſe as he did, and you may be aſſured as he was.

But I know, you will be very inquiſitive now, what thoſe evidences are, whereby you are to try your ſelves ſo; and therefore beſides that which hath bin already ſpoken, I ſhall give you a more full information about it, and ſhew you more directly, which they are, out of *Pſal.* 15. Where they lie even evidently before you. For there the Pſalmiſt

miſt ſtates the Queſtion, who ſhall be ſaved; ſaying, *Lord, who ſhall dwell in thy Tabernacle? Who ſhall dwell in thy holy Hill?* meaning Heaven, which is called *Mons*, a Hill, or Mountain, a * *non movendo*, becauſe it ſhall never be ſhaken, or moved; *Heb.* 12. 28. And then reſolves it, ſaying, he that walketh uprightly, &c. where we have the moſt glorious evidences, & bleſſed properties of a * Citizen of Heaven ſet down in order before us: They are 12.

The 1. is, *He that walketh uprightly.* The word in the Hebrew is תמים which, though it be uſually rendred perfect; yet ſignifieth, not * one that is ſimply and abſolutely ſo, and altogether free from ſin; for that is abſolutely denied *Pro.* 20. 9. *Jam.* 3. 2. 1. *John* 1. 9. but one that in his deſires & purpoſes is without diſſimulation, and hypocriſie, and ſo walks uprightly

* *Bern. in Serm.* 29. *Janſen in Loc. Clarius in Loc. Engub. in Loc. Jacob. Paniſcotus in Loc. Burgenſis* 1. p. *ſcrut.* 4. *diſt.* 4. *c.* 4. *Lorin in Loc. Dr. Boys in Loc. Mollerus in Loc.*

* *Athanaſius in Lpiſt. de Interpr.* Pſal. * *Melanthon in Loc.*

1 Evidence.

rightly; as it is here rendred: where give me leave, becauſe this is the prime and chiefeſt Mark of a Citizen of Heaven to dwell a little while, and to ſhew you how this uprightneſs may be diſcerned, by theſe 3 properties.

3 Properties of uprightneſs.

1. *By a right aim;*
2. *By true deſires.*
3. *By Uniformity.*

1. A Right Aim.

1. *By a right aim,* for an upright man doth in all things, aim at the glory of God; above all things, like *David* himſelf, (who hath penned this Pſalm, and here ſet down this property of uprightneſs) *Pſal.* 115. 1. whereas Hypocrits, and ſuch as are not upright do all that they do to be ſeen of men, *Matth.* 23. 5.

2. True Deſires.

2. By true deſires, after Chriſt and grace, I mean, which are equivalent with deeds, as when *Abraham* had but a deſire, and purpoſe

purpoſe to pleaſe God, and to obey his command; it was taken for the deed, *Gen.* 22. 16, 17. Read the place.

And the truth of ſuch deſires may be known again by 3 marks. 3 Marks of true Deſires.

1. True deſires are flaming, and fervent, called hungring and thirſting, *Matth.* 5. 6. panting, and breathing, *Pſal.* 42. 1. for look, as the Hart, having ſwallowed Serpents, and being thereby moſt mightily inflamed, and put into a grievous heat, pankeeth, and panteth after Rivers of water to quench his thirſt, ſo do true deſires which are flaming and come from a fervent ſpirit, even long and thirſt after the things deſired; whether it be Chriſt, or grace, or faith, in a moſt vehement meaſure, and manner.

One writes of a gracious woman; that being aſked in her agony, as ſhe was complaining of *Bolton.*

the

the want of Chriſt, and Grace, and Faith; but doth not your heart deſire, and long after Chriſt? Anſwered and ſaid; O yes, I have an Huſband, and Children, and many other comforts; but I would give them all, and all the good I ſhall ever ſee in this world, or in the world to come, to have my poor, thirſty Soul refreſhed with that precious blood of his, &c.

2. True and upright deſires are ever enterwoven with a ſincere and holy uſe of all ſuch means, as may procure the enjoyment of the things deſired; as faſting, praying, hearing, reading, ſelling of all, and the like. See *Iſa.* 26. 9. how deſires are followed by ſeeking after God.

3. They are growing from little to more, I mean more actions, from more to much more; from much more to habit, from habit

to

to ſome competent perfection & bigneſs in Chriſt. See, 1 *Pet.* 2.1. how deſires and growing are conjoyned, and look upon *Eph.* 2. 21. 2 *Theſ.* 1.3. and try your ſelves often by theſe 3 ſignes of true deſires; for if you have them, you have the graces which you deſire to have, and ſo muſt needs be aſſured of your Salvation. I ſpeak after famous Mr. *Rogers* of *Dedham*; who hath converted ſo many Souls, his words are in his Doctrine of faith. c. 2. p. 128. *What graces thou deſireſt, and conſtantly uſeſt the means to attain*, thou haſt. Thus he.

3. *Uniformity*, an upright and ſincere walker ſtriveth, and labours to be the ſame in all places and at all times, like true Gold, which is the ſame in dirt, and when it is trodden upon, that it is when it is lifted up on high;

3. Uniformity.

high; and worn in a Ring, or Crown, it ſhineth whereſoever it is put: ſo he is the ſame in adverſity, as well as in proſperity; among filthy livers, as well as among Saints; in bad company, as well as in good; at home as well as abroad; and like *Ariſtotle's homo τετράγωνος* he is, caſt him this way, and that way, and try him every way, and you ſhall find him right, and ſquare, in evil times as well as in good times; For he knoweth, that to be good at all times, and in all places, is but a Chriſtian's duty; but to be good in evil times, and among evil men, is an upright man's glory, and to be blameleſs among a wicked and crooked Generation, yea, to the very credit of Religon, and Garland of Chriſtianity; and ſo labours to be like a Rock unmoveable; as he is required to be, 1 *Cor.* 15. 58. See alſo

alſo, *Pſal.* 1. 3. *his leaf alſo ſhall not wither*, underſtand with any weather, and *Gen.* 6. 9. where the * Hebrew is, *and Noah walked indeſinently with God*; though the world was bad, yet he was good, nay, as * *Chryſoſtome* ſpeaks of him, like a ſpark he was in the midſt of the Sea, which all that wickedneſs which did overflow the whole earth could not quench. Whereas Hypocrites, and ſuch as want this uprightneſs are like Alcumy, which looketh like Gold, but proves not ſo; for when it is tryed, appears to be but counterfeit Gold: ſo they ſeem to be good, becauſe of ſome gliſtering ſhewes which they make by their profeſſion, prayers, and performances, but when they are tryed, and faln into ſome Company or meet with oppoſition; they prove falſe, and appear to be but counterfeits.

* התהלך

* *Chryſoſt. in Gen.*

Ambros in Hexaem. l. 5. c. 8.

And like the fiſh * *Polypus* which changeth colours, with every kind of ſtone it meets with in the Sea; ſo they in the Sea of this world ſhift and change their colours, according to the place where they are, and the company into which they come; among the good, they will ſeem to be good, and talk as if they were good; yea, pray as if they were Saints; but among the bad, they are all as bad; ſo they will talk, and ſo they will do, and walk; abroad they will be like Angels, ſo they will behave themſelves, and ſo pure and heavenly they will ſeem to be, and ſo they will ſpeak, and pray very admirably; and as it were, with the Tongues of Angels; but follow them home, and you will ſee them carry themſelves as if they were Devils; ſo they will lie, and be proud, and envious, and ſpightfull,

full, and ſo ſome of them will roar, and tear, and rave, and ſtamp, and be contentious and unclean, and when it comes to family Duties, they will ſcarce pray at all ſome of them, or read, or have a ſavory ſpeech come out of their mouths all the day long; or if it happen that they do pray ſome of them, as brief, and could, and dry as may be, and commonly but a Repetition of the ſame things which they are ſtill wont to have in their domeſtick Devotions; and a kind of * form, and how can it be otherwiſe, ſeeing they have but a form of godlineſs; denying the power thereof? 2 *Tim.* 3. 5. But I have done with uprightneſs, but I hope you have not done with it, for it is the chief mark of all *David*'s marks; and it will, if you can find it, yeild you as much Aſſurance as any. I know the

* I ſpeak againſt hypocritical forms and repetitions, as Chriſt, *Matth.* 6. 7. & not againſt all forms, and repetitions.

man, ſaith Bleſſed *Hooker*, he is yet alive, that in extremity of horror of heart, ſaid, he had ſinned againſt the Holy Ghoſt; and therefore would have made away himſelf; but now that which kept him, was, his conſcience told him, that at ſuch a time his heart was upright before God, and that reſtrained him; & God after that bleſſed him with aſſurance of his love, and favour; & therefore this uprightneſs; oh! this uprightneſs, what a mark it is? O try your ſelves daily by it. But I ſee that I have tranſgreſſed by my prolixity; I humbly crave pardon, and promiſe to be briefer hereafter,

2. Evidence. 2. *He worketh Righteouſneſs.* Righteouſneſs is his trade, whereby he trades for Heaven, labouring to give to God what is Gods, and to Man what is Mans, and to every man his due.

3. Evidence. 3. *He ſpeaketh the truth in his heart.*

heart. Another man may ſpeak truth too, but he ſpeaketh it not from his heart; becauſe it is not in his heart, but commonly ſuch as are none of Heavens Citizens will lie for advantage. It is given to them all inaſmuch as that they are called lyars. And *lying Children*, *Iſa.* 30. 19. becauſe * uſed to them, and not uſed to ſpeak truth; whereas God's Children are called Children that will not lie, *Iſa.* 63. 9.

* As *Rabby Moyſes*, *l.* 1. *c.* 30.

4. Evidence.

4. *He backbiteth not with his tongue*; His tongue knoweth how to ſpeak well, but it knoweth not how to ſpeak ill, eſpecially of any man; For it hath not ſo learned Chriſt, * who when he was reviled, reviled not again; whereas ſome will do little elſe, but revile, and ſlander, and backbite, and ſpeak evil of other men, who many times are better than themſelves.

1 Pet. 2. 23.

5. Evidence. 5. *He doth no evil to his neighbour*, if he can do him good he will, hurt him he dares not, in his body, goods, or goodname; whereas ſome will be good to no body, but themſelves, and ſcarce themſelves as they ought, but they will wrong any one to get by it.

6. Evidence. 6. *He takes up no reproach againſt his neighbour*, v. 3. for his charity will not ſuffer him which hopes better, becauſe it * hopeth all things.

* 1 Cor. 13. 7.

7. Evidence. 7. *He is one in whoſe eies a vile perſon is contemned*, v. 4. But how? it is not his Brother, (for ſo is even a vile perſon) but his Brothers faſhions and vile courſes, which he hates, and for which by him he is ſo ſcorned, and deſpiſed; again, he contemns him not as he is a man, but as he is a vile man.

8. Evidence. 8. *He honoureth them that fear the Lord.* I have read of a certain gracious King, called *Jugo*, King of

of the *Dranes*, that once he made a great feaſt, and placed his Nobles and Lords in his Hall; but the poor Chriſtians which alſo were ſome of his gueſts, in a ſtately higher Room, and kept them company; and when his Nobles repined, and wondred at it, he ſaid, theſe poor Chriſtians I look upon, as thoſe that will reign with me as fellow Kings, and ſuch as will be my Companions in that other world; and therefore I place them and uſe them ſo. So highly he honoured them that feared the Lord; and ſo doth every Citizen of Heaven, where note, that this eſteem goeth accompanied with love, as you may ſee, 1 *Theſ.* 5. 13. *to eſteem them very highly in love*; concerning which love, you know what is ſaid, *We know that we have paſſed from death to life, becauſe we love the Brethren*, 1 *John* 3. 14.

which

which once ſo ſatisfied a gracious woman, that when ſhe could find no other mark but this, this did gain her the Aſſurance of her ſalvation, becauſe her heart told her that ſhe loved the Brethren from the bottom of her heart.

9. Evidence. 9. *He ſweareth to his own hurt, and changeth not*, *v.* 4. He is a man of his word, what he ſwears or promiſes ſhall ſtand, becauſe he knoweth that elſe he cannot ſtand, whether he win by it or loſe he careth not; though it be to my utter undoing, ſaith he, it matters not, if I may but go to Heaven at laſt, it ſhall not trouble me much, though I muſt forgo all that I have upon earth firſt.

10. Evidence. 10. *He doth not put his money upon Uſury*, *v.* 5. And what is Uſury? It is not only intereſt of a due quantity, as * *Civilians* define it; but the loan of a thing that

* *Uſura definitio intereſſe quantitatis debitæ.*

that may be *consumed in the use thereof, upon a compact for encrease; where note, that a man may commit it, whether he lend so to the rich or to the poor, the *Hebrew calls it biting, because it alwaies bites, either actually, or potentially, see *Deut.* 23. 19. *Thou shalt not lend upon Usury to thy Brother, Usury of money, Usury of victuals, Usury of any thing that's lent upon Usury,* which must be understood thus, and which may be consumed in the use thereof. Here observe how generally God speaketh, not excepting at all, him that is rich, but saying, to thy Brother. Now is not the rich thy Brother as well as the poor. I did preach once 16 Sermons against Usury, as near as I can remember, upon this Psalm, but now I must be very brief, because I have promised brevity.

*De Usur. 22.

*Tho. Aqu. 2. 2. q. 79. a. 1. נשך

*So that for 1500 years after Christ, not any one of all the Fathers, and other holy Writers have stood for it. See *Rob. Bolton* against *M. S.* p. 5.

11. *He*

11. Evidence. 11. *He taketh no reward againſt the innocent*, v. 5. He is an enemy to bribery, becauſe God hateth it, and becauſe it blinds mens eies; and therefore whether he be a Judge or Juſtice, or Lawyer, or Miniſter, or Commiſſioner, or Arbitrator, and ender of differences; he will rather beg from door to door, and from man to man, than be a falſe and bribe taking man.

12. Evidence. 12. *He doth*, that is, labours to do *all that is required to be done here*, and elſe where, conſequentially; I ſay all; for we have a Rule in the School, that an indefinite propoſition in a neceſſary matter is equivalent to an univerſal, and ſuch a propoſition is this, *Ergo*. And beſides, by this All, the cloſe of this Pſalm, and this laſt mark doth ſweetly ſymphonize with the beginning of it, & with the firſt, for the firſt maketh

maketh him in a manner perfect, becauſe the word for uprightneſs is תמים which ſignifieth perfect, namely in the ſenſe foreſhewn. So that a Citizen of Heaven is truly a Catholick, a man compleat in Chriſt, a general treader into all the veſtigaes of God's Saints, like *Zachary and Elizabeth, who walked in all the Commandments and Ordinances of the Lord blameleſs, Luk.* 1. 16. and one that would not willingly omit, or neglect any one duty enjoyned by God, any one ſervice to be performed to God, any good turn to be done for God; no, not for a world, nor live in any one known ſin with allowance, becauſe he knoweth that if he ſhould, he would never be able to hold up his head with joy, nor have any confidence at all, that Heaven he ſhall have after all. That makes him to be ſo for all,

even

even all that is to be done, I add and conſequentially to do it with his All. All the powers of my Soul, and all the members of my Body, and all the moments and minutes of my time (ſaith he) ſhall go and be for God, for Chriſt, for Heaven; Heaven at laſt, and the Aſſurance of it will pay for all; *and then I ſhall not be* *aſhamed neither, whileſt I am here, when I ſhall have reſpect to all the Lord's Commandments:* For this is the confidence that I ſhall have, that Heaven hereafter I ſhall have; where drinking at the ciſtern of life, I ſhall take my fill of the waters of life & fountains of pleaſures ſtreaming from *Jehovah*'s face, bleſſed for ever. Now my Brethren, ſhall I entreat and exhort you after all this, to try your ſelves by theſe never-failing Evidences; even daily to be aſſured that you ſhall inhabit with

*Pſal. 119.6.

with God, that holy hill above everlaſtingly. I believe it is a thing which ſome of you never did. For men think it to be enough if they try themſelves then, when ſigns and marks are delivered in ſome certain Sermons; Nay, ſome will not try themſelves then, and therefore no wonder that ſuch as are aſſured of their ſalvation, are like *Turtles very rare; and ſhall I not for that cauſe perſwade you as earneſtly as I may, to take this new courſe of trying your ſelves; ſo every day hereafter to gain the Aſſurance of the ſalvation of your Souls. O Souls, in the bowels of Chriſt Jeſus, I beſeech you that you will be perſwaded, and no longer neglect ſo great ſalvation, I ſhould ſay, the gaining of the Aſſurance of ſo great ſalvation.

* *Rara avis in terris.*

But ſhall I pray to God for you too?

too? By God's help I will, ſaying, the Lord bleſs theſe my labours to you, and bleſs you. He grant that theſe very evidences may not only lie before ye in this Book, but alſo to you in your hearts. He minde you of them, becauſe elſe ſome daies you will neglect them; that ſo you may come to be aſſured daily, that you ſhall manſion with his holy ſelf, in that holy Hill it ſelf, which is ſo far beyond all other Hills, and high Mountains in this world, moſt certainly, and everlaſtingly. So be it.

A Caſe of Conſcience.

But, here I muſt reſolve a great caſe of conſcience. For ſome will be ready to ſay; Sir, we have uſed ſuch means as theſe, and yet cannot gain this Aſſurance; and therefore what ſhall we do in this caſe?

Anſwered.

I Anſwer, There is a two-fold Aſſurance.

The

The Aſſurance of Evidence.
The Aſſurance of Adherence.

1. *The Aſſurance of Evidence*; when with bleſſed *Stephen*, we ſee Heaven as it were open, and the Son of man in it, that is, when we ſee the ſplendor of his countenance, when his countenance is lifted up upon us, and in us; when in us for the preſent is nothing but Heaven; when Heaven is poured out upon our ſouls; when our ſouls are enroabed with the garment of ſalvation; when ſalvation crowns us, fills us, ſwallows us; when we can ſee nothing, taſt nothing, feel nothing but Heaven, and muſt ſay as *Jacob*, *This is none other but the houſe of God, and this the gate of Heaven*, *Gen.* 28. 17.

2. *Of Adherence.* As when we can ſee no ſuch thing, when every thing goes againſt us, when God frowns, Chriſt withdraweth,

the Spirit chides; when if we look up, we can behold nothing but wrath, even the wrath of a ſin-revenging God; if about us, nothing but horrour; if within us, nothing but deſpair; if under us, nothing but Hell, and yet can ſay as *Job*, *though he ſlay me, yet will I truſt in him*, *Job* 13. 15. Now, when the firſt Aſſurance cannot for the preſent by any means be had, we muſt ſtick to the ſecond, we have a notable place for it, *Iſa.* 50. 10. *Who is among you that feareth the Lord, that obeyeth the voice of his ſervant*, (and ſo doth, what here hath been ſpoken as from the Lord, by his ſervant) *that walketh in darkneſs? let him truſt in the name of the Lord, and ſtay upon his God.* The Hebrew is וישען? whence is משען a ſtaff, to ſhew that a man in darkneſs goeth by a ſtaff, ſuſtaining himſelf by it, to keep

keep himſelf up; ſo ſuch a one muſt reſt himſelf upon God in this his dark and diſmal eſtate to be kept up. See *Pſal.* 23. 4. concerning this ſtaff; and let me ſay unto you yet farther, let ſuch a one cloath himſelf with patience, and never think himſelf the more *unſafe, let him centre himſelf in Chriſt, let him wrap up himſelf in his merits; let him ſay, here I will live, and here I will die: If I periſh, I periſh, (as* *Eſther* *ſaid once) it is all one, but it ſhall be upon this *ſtaff which I will not let go, but keep to my grave whither I go. As for the other of Evidence, ye will, or may, in that alſo before you depart, and ceaſe to be retainers to the Sun, ſun your ſelves, and have your part.

*For he may be more ſafe than he who feels the ſweetneſs of joy, and may be lifted up with it, ſaith *Gerſon*.

*Eſther 4. 16.

*So *Urſen* tels us.

2. Now Incentives; and 2. Incentives of 2 ſorts.

1. Let me deduce ſome from the evils that will follow, if you

will not follow theſe directions.

2. Others from the good that will come, if you will come to labour for this Aſſurance.

1. *As for the evils. You will live*

1. *In continual doubts.*

2. *In continual fears, and ſorrows.*

1. *You will live in continual doubts*, and queſtion even every thing, as whether ye did not all that ever ye did in Hypocriſie; & whether your love be true, your converſion true, your godlineſs true; and eſpecially you will doubt of your Faith, whether that be true ſaving Faith, yea, or no, becauſe ſo few have it, and becauſe ſo much temporary and hypocritical Faith is going; where give me leave to dwell a little while, becauſe I hear moſt doubting Chriſtians call their Faith moſtly in queſtion. And becauſe thoſe

* *Nam fidelis non eſt, niſi qui ſuæ ſalutis ſecuritati innixus Diabolo & morti confidenter inſultet quomodo docemur*, Rom. 8. 38. *Calv. Inſt. l.* 3. *c.* 2. *ſ.* 16.

thoſe two kinds of Faith carry men ſo far as they do, and thereby raiſe ſuch doubts. As

1. The Temporary carry men ſo far as to make them hear the word, even with joy, *Luke* 8. 13. Oh! me-thought, ſaith the Temporary, I was even raviſhed when I heard ſuch a Sermon.

2. It maketh men to be not hearers only, but doers alſo of many things, both in their Families and apart, even to admiration, *Mark* 6. 20.

St. *Baſil* knew ſuch a Temporary at *Jeruſalem*, who for a time lived ſo ſtrictly, as that he did even admire him; for he had faſted ſo often as that he had brought himſelf to nothing almoſt, but ſkin and bones, and counted the greateſt wealth as dung, and watered his cheeks with rivers of tears, and walked as he thought with God day and night; in brief,

* *Baſil Epiſt. mihi p.* 515.

lived ſo ſolitarily, and retiredly, as if he had cared for no earthly creature; and yet at laſt fell not only off, but alſo in love with a ſtrange woman, having forſaken his own wife, and I do not read in the ſame *Baſil* of his recoverie at all; and this and the like examples cannot but make any man who wants this Aſſurance, to tremble, and doubt. So the hypocritical, I mean the ſturdie Hypocrites faith, as Divines call it, Good Lord! how far it carrieth?

* Famous Mr. *Hooker.*

1. It brings him to a great deal of ſorrow, being *thorny ground, and having his thorns in him, that is, pricking ſorrows, and troubles of mind; The Temporary, ſaith he, is deceived; for he came eaſily by his faith; he was never much troubled before it, or about it; he believed by and by, but mine coſt me dear;

* Matt. 13. 22.

and

and the truth is, ſuch a Hypocrite commonly hath ſorrow enough for the quantitie of it, though not enough for the quality or uprightneſs, becauſe everie valley is not filled, according to *Luke* 3. 5. though he himſelf, like a high Mountain, was thrown & caſt down by a ſoul-piercing Sermon, there being a hollow falſe heart left in him.

2. It makes him even to trade with Chriſt, and that much too, like that * young man who alſo was ſo ſorrowful, and had ſo much talk with Chriſt about his ſalvation; and made as if he would do much by Chriſt's perſwaſion, though not to the loſing hand upon any terms, but only ſo far, and to ſo much as will ſuit with his eſtate and occaſions.

* Mat. 19. 16, 17, 18, 19, 20, 21, 22.

3. Nay, it will carry him out even unto ſuffering; for ſaith he, the Temporarie cozeneth himſelf,

* Mat. 13.21. || *De quo Socrates, l.3.c.1.* * Luk. 8. 13.

ſelf, for he is* offended & yields; and || *Ezebolius*-like complies by and by, and is gone; but I ſcorn to do ſo, I will ſtand it out to the laſt, though I die for it. See 1 *Cor.*13.3. how a man may give his bodie to be burnt, and yet want Charitie; and ſo conſequently true ſaving faith, *which works by love*, *Gal.*5. 6. Beloved, there is a Rule in Logick. Thoſe disjunct Propoſitions, both parts whereof are true, the whole muſt needs be true; if either part be falſe, then the Propoſition muſt be falſe. Now here both parts are true, I may give my bodie to be burnt, and yet want Charitie; ſo a man may ſuffer, and yet want faith, *Ergo*. For there be many things in mans heart that he will rather die than yield, as Pride, Obſtinacie, ſelf-wildneſs, ſturdineſs, and the like: This, this maketh men doubt ſo; and doubt

doubt they will, till by the uſe of means formerly preſcribed, they gain that Aſſurance which is here required: and therefore get it, O, by all means get it, my dearly beloved; for, how long will ye doubt ſo?

2. You will live in continual fear and heavineſs; for you are whilſt you want this Aſſurance in darkneſs, and ſee no light, *Iſa.* 50.10. the Hebrew is brightneſs, which is more than light, and ſeemeth to allude to the brightneſs of God's countenance, which a child of God walking in darkneſs, and wanting this Aſſurance, cannot ſee. Now when a man walketh in darkneſs, you know what a ſad fearful man he is, becauſe he can ſee no light; every man that he meets he takes to be an enemie; everie voice he hears he thinks to be the voice of Robbers; everie ſtep he makes, he fears

fears will make him fall: ſo, when men are not aſſured of their ſalvation; and of God's favour, how ſad and fearful are they? everie Scripture almoſt they meet with they take to be againſt them; everie ſtep of theirs to be a ſtep into hell; everie glimpſe of comfort to be a deluſion of the Devil; and ſo they live the ſorrowfulleſt, the diſmalleſt, the diſconſolateſt life that poor creatures can live, living in a continual fear of death, of Devils, and of hell fire, which burns for ever. It hath been my own caſe when I wanted this aſſurance; I was afraid to be alone, and afraid of Satan, becauſe of his buffetings, and ſo will you be, or are alreadie. O my brethren, the tongue of man is hardly able to expreſs the ſorrow, the fear, the perplexity that a poor doubting

ing Chriſtian is in whilſt he wants this Aſſurance, and cannot ſee the light of the Lord's countenance; when he looks upon his Wife, (if he have any) his Children, his Goods, wherein others take a world of comfort, he ſaith, what comfort can I take in them who cannot be aſſured at all, as others are, of the favour of God, which is better than ten wives, ten ſons, nay, 10 thouſand worlds? when he looks upon his meat and drink, he ſaith, what good can all this good meat & ſweet drink do to me, who have no aſſurance at all that ever I ſhall ſit down with *Abraham*, *Iſaac* and *Jacob*, and drink of that new & ſweeteſt wine which they drink of in the Kingdom of God? When he looks upon his bodie, he ſaith; O, how will this bodie of mine be able to dwell in that flaming fire? and how, O how will it be able to

to indure thoſe * everlaſting burnings? When he thinks upon his ſoul, he ſaith, O my poor *trembling ſoul, whether wilt thou go, when thou goeſt hence? to Heaven or Hell? I know not, God knows; or thus: * anxiviouſly I have lived, doubtfully ſhall I die, not knowing whether I ſhall go; as *Ariſtotle* ſaid, that great Philoſopher; or as *David*, that great King of *Iſrael*, 2 *Sam.* 18.15. ſaid of *Abſalom* his Son once; ſo ſaith he of his ſoul, with a little change; O my ſoul, would to God, I did know what would become of thee after me; but I know it not, and therefore O ſad man that I am, and O ſad ſoul that thou art, Oh! my ſoul, my ſoul; Oh! how ſhould this prick ye on therefore like a Spur, to the getting of that here required, Aſſurance of the ſalvation of your ſouls.

*Iſa.33.14.

*As that great Emperor *Animula Vagula Blandula.*

2. *Some*

2. *Some Incentives I ſhall deduce from the good that will come, if you will come to labour for this Aſſurance*: as, 2. Sort of Incentives.

1. Look as they that are ſure of their vocation and election, ſo they that are ſure of their ſalvation; by a neceſſary conſequence ſhall not be barren in the knowledge of our Lord and Saviour Jeſus Chriſt, in 2 *Pet.* 1. 8. knowledge a man may have, though no aſſurance of his ſalvation he have. As good a Logician he may be as ever was *Auſtin*, who for it was called the Dialectick; ſpeak he may diverſe tongues, as Hebrew, Greek, Latine, &c. nay, as many as *Genusbrey Sultan, Soliman*'s Interpreter, 15 Languages, or as *Mithridates* 22, as the French Academy hath it. An *Oxford* of learning, a walking Library, an ocean of wit, he may be;

* Auguſtinus *à petitione vocabatur dialecticus.*

be; abilities he may have to wade into the Abyſs of the Oracles of God, and to interpret myſteries; a dexterity he may have with the piercing key of his moſt excellent knowledge, to unlock the golden cabinet of Goſpel ſecrets; parts he may have with the far ſeeing eie of his large underſtanding, to penetrate the occult qualities of nature; able he may be to diſcover what is in the bowels of the earth, in the bottom of the ſeas, in the heights of mountains; nay, he may with the wings of his profound learning even ſore up to that flaming hill above, where the ſtars are, yea, beyond the *Caſtiopeia* it ſelf, and be able to diſcourſe of the altitude, magnitude, natures, influences of thoſe glorious lights which are in that ſpangled ſkie, even to admiration; but as barren he will be for want of godlineſs

lineſs and goodneſs, if he want the the Aſſurance of his election, of ſalvation, as the mountain of *Gilboa*, 2 *Sam.* 1.21. Contrarily, if he be ſure of that, then, oh how fruitful will he be then in all manner of holineſs, and godly converſation? and how, oh how will that even fill his ſails, with life, with motion, with action, and make him navigate even with expanſed ſails, through ſeas of duties? For, what, oh! what will not a man do for God, when once he is certain of the favour of God? Oh! how he will pray, faſt, read, meditate, love, when once he is perſwaded of his love? and therefore who is there among all this people that fain would grow in grace, and not be barren in knowledge? let him labour for the aſſurance of his ſalvation, and he ſhall have his hearts deſire. O my God, fulfil thou the

deſire

deſire of that ſoul, I humbly deſire, and beſeech thee with my very ſoul.

2. *You ſhall never fall*, 1 *Pet.* 1. 10. nor look back, like *Lot's* wife, which for it was turned into a Pillar of Salt; yet to be ſeen, ſaith *Tertullian*, to ſeaſon ſuch as fall. Now, you do nothing almoſt but fall, as being in darkneſs, *Iſa.* 50. 10. now into the ſin of pride, then of paſſion, then of luxurie; now ye are too jovial, then too fantaſtical, in your gates, cloaths; now too light, then too melancholick; now ye talk too much, then too little; now ye ſell too dear, then ye uſe falſe weight, or mix your wares bad with good, ſome of you: now ye are too ſtrange, then too familiar, too wanton, ſome of ye; now as high as *Lucifer* for pride, then as low as *Demas* for worldlineſs; for even in our time are many

* *Tertul. in Sodom. Carm.* p. 646.
* *Aug. in Pſ.* 77. p. 830.

many *Demaſes.* The world is now as it was formerly; there was none then, but there hath been, or is ſome one now that parallels him, and is, as it were, his revived ſelf. But let a man get the Aſſurance of his ſalvation; let him ſun himſelf in the light of God's countenance; let him be crowned with the certain hope of glorie; let him be refreſh'd once with the over-flowing ſtreams of divine conſolations: Let God's Spirit once ſpeak peace to his ſpirit, and he will ſay; O, I would not be as I have been, nor do as I have done, no, not for a thouſand worlds; I was proud, paſſionate, envious, laſcivious, covetous, as others are, but I would not be ſo again, if one would give me all the wealth of *England.* Oh! how much ſweeter is the aſſurance of my ſalvation, than all the pleaſures of ſin

for a ſeaſon; or thus, as *Joſeph* ſaid to his Miſtreſs, being enticed by her, *Gen.* 39. 9. *My Maſter hath kept nothing from me, but thee, becauſe thou art his Wife, How then can I do this great wickedneſs and ſin againſt God?* ſo ſaith he when he is enticed by ſin; My Lord Jeſus Chriſt hath kept nothing from me but his glory, which, he ſaith, he will give to none other; He hath put ſuch joy in my heart, ſuch light into my mind, ſuch aſſurance into my ſoul, as that I am even raviſhed with him in my ſoul; and therefore how can I commit this wickedneſs, and ſin againſt my God? Oh! I will not do it for the whole world.

Iſa. 42. 8.

3. *You will thereby enter Heaven:* this alſo follows by a conſequence from the enſuring of our calling and election; for, he that is ſure of the one muſt needs be

be ſure of the other alſo, as I ſhewed * formerly. Now, what ſaith *Peter? Give diligence to make your calling and election ſure*, 2 *ch.* 1. 10. and then *v.* 11. *For ſo an entrance ſhall be miniſtred unto, abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*, which words may be underſtood, not only of an entrance to be miniſtred hereafter, but alſo miniſtred now, when we are made ſure of Heaven, as *Rom.* 8. 16. when we are ſaved by hope, when namely JeſusChriſt is pleas'd to ſhine upon us with the light of his countenance, beaming into our hearts; when our hearts do leap for joy; when joy triumphs over ſorrow; when ſorrow is turned into ſinging; when rivers of comfort are ſhed and ſhowred down from the Throne of Grace upon our ſouls; when our ſouls feed on

* From *Rom.* 8. 29, 30.

Quæ eſt lux, quæ irradiat cor meum. Aug. *in Med.*

Ambroſian dainties, then are we entred into the Kingdom of our Lord and Saviour Jeſus Chriſt, which then is in us, as well as above us, and conſiſts in *Righteouſneſs and peace, and joy in the Holy-Ghoſt, Rom.* 14. 17. and therefore if now as well as hereafter you would live as it were in Heaven, then get the Aſſurance of Heaven, then beg it, then ſeek after it, by the means ſhewn for it, and never be at reſt, till ye be ſo bleſt; for then, oh the extaticall leaps of your rejoycing hearts! oh the dancings of your gladded ſpirits! oh the gloryings of your ravſhed ſouls! which then you will be able to tell of, ſaying; O what a Heaven did I feel in me, when my Beloved ſpake to me, and aſſured me that my poor ſoul ſhould be ſaved undoubtedly! Oh, how ſweet was that voice, that word, that

ſaying

ſaying to my ſoul! O how was my ſoul then even heavened in God, emboſomed in Chriſt, extatized in the Spirit, and elevated to the higheſt horizon of divine conſolation! To ſay no more, this entrance gotten by Aſſurance is the ſweeteſt, the deliciouſeſt, the pleaſanteſt thing that ever beatified and warmed the heart of man upon earth; for a very Paradiſe it is, and a Heaven upon earth; wherein I now deſire to leave you upon earth, and therefore I do ſo preſs it, to make you preſs for it, that you may gain it; beſeeching you by the mercies of God, that you will after all this, ſadly and ſeriouſly conſider all this, and remember the ſad condition wherein you formerly lived, living in doubts; and that if you love your ſouls, you will now even heaven your ſelves upon earth, enſouling your

ſelves in God, ſunning your ſelves in Chriſt, and emparadiſing your ſelves in that ever, and over-glorious Aſſurance of ſalvation, which I have ſo urged by believing, and thoſe other bleſſed means which have been foreſhewn; ſhewing your ſelves to be not hearers only, but doers alſo, and ſuch doers as are excitated by the Word, ſuſcitated by the Spirit, animated with heat of zeal, elevated with height of hope, and even ready to ſoar up upon the wings of confidence, and joy, beyond that flaming hill where the ſtars are, and to enter that holy hill above, where fulneſs of joy is unutterable, tranquility bleſſed, immortality immortal, felicity to be enjoyed thorow all eternity.

To God alone be all praiſe, laud, and glory.

Fifteen Soul-ſolacing

CONFERENCES

WITH

CHRIST,

Touching Sins and the World's Conqueſt by Faith:

Making uſe of the joys of Heaven, and of Chriſt's ſweeteſt Promiſes, Love, Death, Offices, Interceſſion, and overcoming the World, *&c.*

According to the High and Noble Art of fighting the great fight of Faith, 1 *Tim.* 6. 12.

Fitted for all ſuch gracious Souls, as do moſt heartily deſire to ſee the death of their ſtrong and mighty Corruptions, and a thorow Conqueſt of this vile and troubleſom World.

By *Chriſtopher Jelinger*, M. A.

LONDON,
Printed in the year, 1664.

The first Conference:

Tending to the right happy subduing of sin, by the Word of Promise, Mich. 7. 19.

Believer.

WHy art thou cast down O my soul? why art thou so disquieted within me? Psal. 42. 11.

Soul. Disquieted within me, say ye? Nay, wonder that I am not even overwhelmed.

Believ. What is the matter?

Soul. Ah! sin, sin, which is as an heavie burthen, even too heavie for me to bear, it makes me grieve all the day long. Ps. 38. 3, 4, 5.

Believ. I do not blame thee, O my soul, that thou art troubled

led, & takeſt on for ſin. For* *godly ſorrow worketh repentance to ſalvation, not to be repented of*: but thou grieveſt too much, as if thou wer'ſt without hope, whereas thou ſerveſt a good and a gracious Lord, who pittieth them that are his, *as a* * *Father pittieth his children, and removes our tranſgreſſions from us, as far as the Eaſt is from the Weſt.*

* 2 Cor. 7:10.

* Poſſidon. in Vit. Aug. c. 27. attribuit hæc verba Ambr.

* Pſal. 103. 12, 13.

Soul. I grant that God is very pittiful, but I doubt whether he will have mercy on me, becauſe it is written * *who ſo confeſſeth and forſaketh his ſins ſhall have mercy*: but I am as full of ſin ſtill as the ground is full of piles of graſs, the ſea-ſhore full of ſands, and the Ocean full of drops of water, ſo that I cannot ſay that ſin is forſaken, and therefore I can expect no mercy.

*Prov. 28.13.

Believ. No mercy? what doeſt thou then make of *David*, whoſe words

words but now were cited? did he not commit both murther and adultery, and yet thou seest he doth not forsake his own mercy, though he was not able quite to forsake his own sinful lusts.

Soul. Will you compare your self with *David*, who though he did fall grievously, commiting murther and adultery, yet was not full of adultery, for he repented of that sin, and of murther also, and after that ye do not read that he fell so again: but I, your poor soul am (as I said but now) full of sin; even sometimes full of envy, then of pride, then of lusts, and therefore I must needs be hopeless.

Believ. Hopeless! I perceive O my Soul, that thou doest utterly forget and bury in oblivion the sacred words, sweetest consolation.

Soul. What consolation?

Believ.

1 Tim. 1. 15, 16. *Believ.* That *Jesus Christ came into the world to save sinners*, of whom *Paul* was chief, who yet obtained mercy.

Soul. It should seem you will compare your self with *Paul* also, who though he was bad before his conversion, yet was not so afterward, for he tells us, that he was even *crucified to the world, and the world crucified to him; but you are not so dead to the world, for you take pleasure, even too much pleasure and joy in the things of this world, and are oft times mightily transported with the world and the fashions of it, unto which ye do too much conform your self, in your diet, apparel, discourse; yea, and ye cannot deny, but ye are too eager in the pursuit of the profits and deceitful riches of this world, forgetting both what the first and best Christians did before

*Gal. 6.14.

before you, and what you ought to do after them, vilipending and despising all the worlds stately pomp, and fading glory, and therefore I am so perplexed.

Believ. I do not equal my self with *Paul*, but only comfort thee, O my soul, with his example; for though I be not equally mortified to this vile world with him, yet canst not thou deny, but I do truly endeavour to be crucified to the world, and I would have thee know that *Paul* was not an Angel neither, though an eminent Saint, but a sinner, both before and after his conversion; an impenitent sinner, I mean first, and a repentant sinner after; for therefore he saith in the forequoted place, *Christ came to save sinners, of whom I am chief*: mark, I am, and not I have been, and again *Rom.* 7. 15. *that which I allow not I do*: mark, do, and not I have

have done, and ver. 24. *O wretched man that I am*, Note again, I am, and not I have been, *who shall deliver me from the body of this death*? Mark, shall deliver me, and not hath delivered me, though that be a truth too, that he was in a great measure mortified, and partly delivered already; and therefore be not disheartned, O my Soul, for though *Paul* was transcendently more crucified to the world than I, yet was he pestred and troubled with a world of sin, which he calls the body of death, as well as I; and his only hope and trust was in Jesus Christ, that he would deliver him at last, for so he saith, *I thank God through Jesus Christ*, as if he should say, and would you know what I mean to do in this heavy case? then I must tell you, that I will collocate and place my sole and whole trust and

and affiance in the Lord Christ, who as he hath delivered me in part, so doubtless will deliver me yet more and more, & therefore as being certain of it that he will do it, I thank God for it thorow Christ who will do it, as if he had done it already, and this same course thou also must take, O my soul, and therefore *hope thou in God, for I shall yet praise him who is the health of my countenance and my God.*

Soul. But why is not that worldlinesse, which I objected but now, as discovering it self so, by eagernes after and delightfulnes in the things of this world, with its fashions, at least more subdued yet (all this while) than it is?

Believ. Doest thou wonder at that, O my soul? then consider, 1. What a multitude of enemies do continually assault me, I mean Satanical suggestions, the worlds

worlds enchanting provocations, and the fleshes own insurrections most mighty and most frequent, which maketh me even wonder how a poor soul can overcome such a world in any measure; for who would not rather admire a little Ship, if fighting with many great & well mann'd Turkish Galleys, it should escape though her mast and all the higher part of it should be beaten off down to the water, and many men slain in her, than enquire why it should be so spoiled, debilitated and weakned? which is just thy case, O my soul; for thou hast fought with many great and pestilent enemies, like a little Ship, and yet didst so far escape, as that they could not totally nor finally prevail against thee, though it cannot be denied, but that they have wasted and spoiled, and hurt thee much, and killed many

ny good motions, and therefore I ſay, that even this is a thing to be wondred at.

2. Beſides, God hath his time for every thing, a time for tryal and a time for help, and to ſubdue the world in a greater meaſure, as he will, and therefore *wait thou upon God.

* Pſal. 42. 11. for the Hebrew is תוחילי expreſſe.

3. Again, it may be that the means were not ſo induſtriouſly uſed, whereby the world may be ſubdued, even the viſion and application of Faith, and therefore let us amend this fault, and then I hope all will be well.

Soul. You ſay well, and therefore up and be doing.

Chriſt. What manner of communications be theſe, which you have, being ſo *ſad?

* Luk. 24. 17, 18, 19.

Believ. Concerning ſin which my ſoul is troubled for, and would be delivered from.

Chriſt. Art thou willing in-

deed, O Christian Soul, to part with any sinful pleasure, profit, honour, and with life it self for my sake?

* Joh. 21.17. *Soul.* *Thou Lord knowest all things, thou knowest that I desire it, and would not willingly live or lie in the practise of any * one known sin.

* Psal. 119.

* Luk. 24.25. *Christ.* * O foolish soul then, and slow to believe all that the Prophets have spoken; diddest thou never read what is written, * Mich. 7.19, 20. *he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all their sins in the depth of the sea?* Mark, he will not only have compassion, pardoning iniquity, and passing by the transgression of the remnant of his heritage, but also subdue your iniquities, that is, he will ** subjugate and bring under the yoke, as it were, * all your sins, so as that, like yoked oxen you shall

** For the original is יכבש *subjugabit vi ac violentia capiet.*

ſhall be able to rule them, though in themſelves they be never ſo unruly, and he will even offer and infer violence unto your nature, ſo as that your ſinful luſts, deſires, and affections ſhall be even captivated in ſuch a manner, as that they ſhall not be able to range and to rage ſo freely as they did: and therefore truſt in God, O thou Chriſtian Soul, who is the health of thy countenance, and thy God, who can, and will help thee and deliver thee at laſt moſt happily out of all thy miſery.

Soul. Bleſſed be thou, ſweet Jeſus, dear Saviour, who thus art pleaſed to comfort me; and praiſed be thy holy name, in the which I ſweetly repoſe my truſt, for I know thee what thou art, The Holy one of *Iſrael*, the mighty God, the Prince of peace, the God of comfort, even *Im-*

manuel, God with us, who by this sweet and precious promise art fast bound to perform in me, what thou hast here promised unto me, and therefore, Lord, do unto me as thou canst, and then I shall be able to forsake sin as I would, I humbly beseech thee; yea, I do even assure my self, that as thou canst, so thou wilt, because thou art the * truth it self, and therefore I say, * thou Lord wilt cast all my sins in the depth of the Sea of thy mercy, and suffocate them in thy precious blood, as the *Egyptians* were drowned in the Red-sea; and wilt subdue them, as they were subdued, that they may not rule over me, as they did, when I lived in *Egypt*, the house of bondage, in the state of my unregeneracy; I mean, O Lord, Lord, I believe that thou wilt perform thy truth to me, as well as to

* Joh. 14.6.
* Mich. 7.19, 20.

Jacob,

Jacob, and thy mercy as to *Abraham*, which thou haſt ſworn from the daies of old, as thou art God from everlaſting.

Chriſt. I ſee thou wilt hold me to my word, like *Jacob*, and the truth is, that being the truth, I cannot go from them, nor deny them, and therefore* be it to thee as thou wilt. * Mat. 15.28.

Believ. Amen, Lord Jeſus.

The ſecond Conference:

Wherein Faith makes uſe of the Promiſe of Heaven, and threatning of Hell againſt ſin.

Believ. Seeſt thou not, O my Soul, theſe ſnares, which Satan that cunning fowler hath laid for thee, to illaqueate and to catch thee?

Soul. What ſnares?

Believ. Snares of covetouſneſs,

in the goods of this world, snares of voluptuousness in eating, drinking, marrying; snares of pride, in praying, preaching, discoursing, Almes-giving, snares in sleeping, snares in waking, and in every other thing.

Soul. I see them, I see them, but what must I do to escape them?

Believ. Looking beyond them with the eie of Faith upon the word of truth in general, and applying the Word of Promise in special.

Soul. But that is very large, and therefore how can I see it all, or appropriate it, when I am suddenly assaulted.

Believ. nor is it necessary that one do make use of all at once, and therefore at this time chuse but one threatning, and one promise; for instance, *Rom.* 8. 13. *If ye live after the flesh ye shall die, but*

but if ye thanow the ſpirit do mortifie the deeds of the body, ye ſhall live; and then imagine 3 ſeveral habitations, a high, a low, a middle, the high is the Houſe of God called Heaven, the low Hell, the middle this world; the two extreams are quite contrary one to the other, but the middle is ſomewhat like to both; for in it is light and darkneſs, heat and cold, ſickneſs and health, ſadneſs and gladneſs, hatred and love, good and bad, juſt and unjuſt, Lords and ſervants, rule and ſubjection, death and life, whereof one part doth emblematize Heaven, the other Hell; for in this world there is a mixture of good and bad, but in Heaven are none bad, but all good, in Hell none good but all bad; and of the men of the world ſome are elevated and lifted up on high into Heaven, others are drawn and

thrown down into Hell, for like and like are to be joined, good with good, bad with bad, juſt men with juſt Angels, and tranſgreſſing men with Angels tranſgreſſing; the ſervants of God with God; the ſervants of Satan with Satan: Think on this O my ſoul, when thou ſeeſt Satans ſnares before thee, and believe verily, that as living in the world thou ſeeſt the image and ſimilitude both of Heaven and Hell before thee, even light and darkneſs, life and death; ſo they which live after the fleſh, fulfilling the luſts and doing the works of the fleſh ſhall never inherit the Kingdom of God, and that they which mortify and overcome them ſhall certainly be emparadiſed, & tranſlated into that higheſt habitation and * houſe eternal in the Heavens; where there is light without darkneſs,

* 2 Cor. 5. 1.

health

health without ſickneſs, gladneſs without ſadneſs, love without hatred, good and juſt inhabitants only, and none bad, ſatiety and fulneſs even of joy and pleaſures without famine, and life without death, even life for evermore; Doeſt thou believe this, O my ſoul?

Soul. I do believe it.

Believ. Then conſider whether thou oughteſt not to avoid all the foreſaid ſnares; mortifying the fleſh, with all the luſts and affections therefore, that thou maieſt live and not die for ever.

Soul. So I will by Gods help. But you ſaid that I muſt apply alſo the word of promiſe in ſpecial, what do ye mean by that?

Believ. Thou muſt aſſure thy ſelf, that thou in particular ſhalt live forever, and be Angelized in caſe thou ſubdue and mortifie thy corrupt nature, and reſiſt Satans

Satans tyranny; look up therefore, O my Soul, and poſſeſs thy ſelf, as it were of Heaven by faith, and thou ſhalt eaſily overcome the earth.

Soul. I do now underſtand you; & therefore I lift up my ſelf as well as I am able, and beholding, as it were, the place ordained and prepared for me; I ſalute it as the Patriarchs ſaluted * the promiſes, when by faith they ſaw them, ſaying; O *Jeruſalem, Jeruſalem,* whoſe* ſtreets are of gold, and gates of pearls, how pleaſant and how beautiful art thou? Glorious things are ſpoken of thee, O thou City of God, for in thee there is nothing but light, and joy, and bliſs, and bleſſedneſs, and ſweetneſs, and comfort, and peace, and life, even life vital, life beatifical, life immortal, life eternal without ſpot, without dolor, without Anxity

*Hebr. 11. 13.

*Revel. 21. 21

ty, without corruption, change or perturbation, O sweet, O quiet, O blessed life! O life of lives! O life angelical! On thee also, O new & Heavenly *Jerusalem*, there is no adversary to oppose; no sin, to Intice; no fear, but love; no Night but only day; no Sun but instead of it the Son of God himself, the Son of righteousness, blessed for ever. And therefore farewel all earthly Pleasures, Profits, Honours. For they be but as dung and dirt, and shadows, and dreams in comparison of that * induring substance, & that* eternal weight of glory, and those surpassing pleasures which are at the right hand of God for evermore.

* Hebr. 10. 34: * 2 Corinth. 4. 17. Psal. 16. 11.

The third Conference like the former.

The 3. Soliloquie.

Believ. I perceive that now thou art quite chang'd, O my Soul;

Soul; For whereas in former times thou haſt been much diſquieted, now thou art very calm and quiet, or rather ſecure.

Soul. So I am.

Believ. How comes this to paſs?

Soul. I have felt ſo much comfort lately, as that upon it I did even joy too much, and promiſed my ſelf too much peace and tranquility, which cauſed me to ſeek out for humane Conſolations, and Contentments, at laſt; as being too inordinately diſirous to live comfortably ſtill, whereas I ſhould rather have fitted my ſelf for new * temptations; this, as now I ſee, is the cauſe of my ſecurity.

* *Quoniam tranſibit hora illa & ſequetur tentatio. Tho. à Kempis de imit. Chriſti. l. 2. c. 9.*

Believ. So it is, and therefore rowze up thy ſelf, O my Soul, and look about thee. For neither Satan is aſleep, nor the fleſh quite dead; but both are coming on with renewed ſtrength, and there-

herefore we muſt reſiſt them by faith.

Soul. How by faith?

Believ. In this caſe of ſecurity, I ſee no fitter weapon to be uſed by faith, than the ſight and ſerious conſideration of helliſh torments, compared with Heavenly joyes, that ſo being afraid of the one, and inflamed with a deſire of the other, thou mayeſt reſiſt Satan, and avoid ſin, unto which now thou art more prone than thou haſt been in times paſt; for ſecurity brings Licenciouſneſs, and much imbecility.

Soul. I like this well, and therefore make choice of one apt Subject or other whereon I may now muſe and meditate.

Believ. Me thinks that fearful place in *Matth.* 24.51. againſt Hypocrites, whoſe portion ſhall be weeping and gnaſhing of teeth, will in this thy caſe be very ſeaſonable.

Soul.

Soul. So it will be, for one may well ſuſpect himſelf to be but an Hypocrite when he is ſo ſecure; as I am now, being apt to yeild to any temptation.

Believ. Mark then, O my Soul, the two Principal puniſhments of Hell here: in extinguible heat, and intollerable cold, for of * heat comes weeping, of cold gnaſhing of teeth, whence reſult innumerous ſorts of puniſhments to be endured in that fiery lake, even intollerable thirſt, the puniſhment of hunger, the puniſhment of horror, the puniſhment of fear, the puniſhment of anguiſh; add dolor without remedies, bonds without any ſolution, vengeance without end; all which grievous Puniſhments do accompany the two foreſaid principles, with whom compare, O my Soul, the joyes of Heaven, and whatſoever accompanies them,

* *Aug. de Tripl. habit. l. c. 2.*

them, considering how in that blisful place there is no such weeping, and gnashing of teeth, but fulness of light and peace, and charity, and joy, and glory, and sweetness, and melody, and * *Perenna* beatitude, and of every ineffable good thing, which neither can be uttered, nor ever entered into the heart of man, 1 *Cor.* 2. 9. whereas Hell is all full of whatsoever is contrary to such blessedness. Again consider how there are none but holy and just Citizens both men and Angels, whose King is God all powerful; whereas in Hell the Citizens are evil men and Angels, whose Prince is the chief of Devils: Moreover, in Heaven the just are satiated and filled with the vision of Saints and Angels, and * streets of Gold, and gates of Pearls and Diadems of glory, and light unapproachable, and of

1.

2.

3.

* *Ubi nulla molestia inquietat sed perennis lætitia regnat. Leo de Const. vit. & Virt. so.* 115.

* Rev. 21. 21, 22.

Je-

Jehovah's face it ſelf above all, bleſſed for ever; whereas in Hell the damned are and ſhall be cruciated with the ſight of damned men, and Spirits, and of the Devil himſelf the Prince of Hell.

4. Yea, conſider, how there is nothing that may be deſired but will be found there: whereas in Hell there is not to be found ſo much as a drop of water to cool ones tongue in that mercileſs flame, *Luke* 16. 24.

5. In a word, there is nothing to be found in Heaven, but what may obleƈt and pleaſe; whereas in that infernal pit, there is nothing elſe but whatſoever may vex, grieve, diſpleaſe, terrifie, offend, ſting, tear, diſquiet, moleſt, afflict, and that for ever and ever, *for their worm dieth not, and their fire ſhall not be quenched*, *Mark* 9. where the ſame puniſhment is twice mentioned by Chriſt himſelf,

ſelf, *v.* 44. 46. becauſe men had need be put in mind of it much and often: and therefore think on both theſe contrary habitations ſeriouſly, O my ſoul, and compare them exactly, and ſee what cauſe thou haſt to avoid ſin and Satan, that thou mayeſt not be caſt into that fearful lake, but rather tranſported in the arms of Angels into *Abrahams* boſome, where there is only reſt and no labour, eaſe and no trouble, tranquility and no hoſtility, comfort and no diſcomfort, triumphing and no fighting, rejoycing and no crying, *for the former things will be all paſſed away, Revel.* 21. 4.

Soul. O the good which you have done unto me, carrying me both into Hell and Heaven with ſuch ſeaſonable conſiderations, that I might ſee, as it were, both places; for now I do even nau-

ſeat and loath the worlds moſt delicious pleaſures, and richeſt treaſures, and ſtatelieſt pomp, nor do I fear much the moſt ſtingingſt croſſes and troubles, that may befall me in this world; I ſee Hell is more grievous than any torment, yea, all torments, if they were all put together; and that the profits and pleaſures of this world, though never ſo great and delectable, cannot do me ſo much good, and bring me ſo much content, and ſatisfaction, as the puniſhments of Hell, which one ſhall incur, if he yield to ſin and Satan will do hurt, and produce diſcontent, anguiſh, torment, and vexation for ever and ever to endure. I ſee likewiſe that there is more paſſing joy, pleaſure, delight, comfort, and glory to be found in Heaven, than in any fools Paradiſe upon earth, I mean in any dainty fare

love

love of women, fine cloaths, mens applauſe, abundance of wealth, flowing in with the confluence of all earthly happineſs; for there I ſee are pleaſures without diſpleaſure, dignity without fear, honour without envy, riches without loſs, abundance without any defects, proſperity without adverſity, and eternity without vanity; yea, there is nothing but perfect love, perfect joy, perfect peace, * perfect reſt: whereas here is all imperfect, in a word, there is no other voice to be heard but of triumphers and ſingers, ſinging the ſweet ſongs of Sion, and of harpers having the harps of God, *Rev.* 15. 2. And O that I might be ſo happy as to hear ſome of thoſe ſweet ſongs that are ſung to the honour of the bleſſed trinity by thoſe heavenly Quiriſters. Well, I hope that in Gods good time I ſhall not only hear them, being

* Thoſe that have imagined the earth to turn about, and the heavens to ſtand ſtill, have yet ſuppoſed that we may ſtand or ſit ſtill, on that whirling globe of earth: how much more may we be perſwaded of our perfect reſt above thoſe moving ſphears? *Hall* in his 13. *Occaſ. Med.*

taken up among them, upon the deſolution of this my tabernacle the body, but alſo ſhall ſing with them the ſweet ſongs of Zion to the Lord Jeſus Chriſt, my dear love, and ſweet Saviour, who was ſlain for me, and redeemed me with his blood, *Rev.* 5. 9. Therefore farewel all the* world, farewel pleaſures, I am for him who hath provided for me more delicious and laſting pleaſures, even for evermore, *Pſal.* 16. 11. farewel profits that may be ſinful, I am for him who hath promiſed me in Heaven a better and an induring ſubſtance, *Heb.* 10. 34. farewel all vain and glittering glory of this world, for I am for another world, where there is ordained for me a far more exceeding and eternal weight of glory, 2 *Cor.* 4. 17. and where the glorious body of my dear love Chriſt ſhines with unconceivable ſplen-

* *Quapropter recedat amor præſentis ſæculi, in quo nullus ita naſcitur ut non moriatur, & ſuccedat amor futuri ſæculi, in quo ſic omnes vivificantur, ut deinceps non moriantur, &c* Leo de Conſil. Vit. & Virt. mihi, fo. 115.

ſplendor above the brightneſs of the Sun for ever and ever.

The fourth Conference.

Wherein faith maketh uſe of the Word of Promiſe, touching the enjoying of God, and of the ſacred words extenuation of all wordly things.

Believ. Why doeſt thou trouble thy ſelf ſo about the things of this life, O my Soul? knoweſt thou not that all is Vanity? Pleaſures Vanity? Riches Vanity? Honours Vanity?

Soul. You do well, that you mind me of it. For I am apt to forget it; but what if this conſideration do not, nor can take me off from the love of thoſe vain things, what ſhall I do then?

Believ. Then elevate thy ſelf

by faith, from viſibles and flie hence like an Eagle, and ceaſe not to mount us higher and higher ſtill, till thou come to the inviſible God, who only can, muſt and will ſatiate thine (elſe) unſatisfiable deſire, and enſoul thy ſelf, as it were, in God, who is only good, and in whom are all goods; O my Soul, excite thy ſelf and lift up all thy underſtanding, and conſider as much as thou art able, what, & how great that good is, which is God: as for inſtance, all good things are delectable: conſider intenſively, how pleaſant that good muſt needs be, which comprizeth the jucundity, and pleaſantneſs of all things. Again, if that life, which is created, is ſo good, how good is then the life creating? if Salvation wrought be ſweet, how ſweet and delicious is Salvation it ſelf, which worketh all

all Salvation? if wiſdome be amiable, when we do but think on things created, how amiable is that wiſdom which produced all things of nothing? Laſtly if many and great delights be in things delectable, and pleaſant, what, and how much delectation muſt needs be in him, who made all things ſo delightful? And therefore why doeſt thou range ſo here, and there, O my Soul, to find out what may do thee good, among things created, which cannot ſatisfie thee? poſſeſs thy ſelf of God, in whom is every good thing, and let him fill thee, deſire that which is only good, and then thou ſhalt have enough, and deſire no more; for in that good, which is God, thou ſhalt find far greater joy, greater delight, greater profit, greater glory, than all the world can poſſibly yeild thee.

Soul. I do not only believe it, that I ſhall find it ſo; but I do partly find it already, and therefore, O my ſweet and gracious God, who art only good, turn thou all ſinful joy and carnal pleaſure into gall and betterneſs in me, that nothing may be ſo ſweet, dear, pleaſant, and amiable unto me, as my Lord and my God, who art ſweetneſs, pleaſantneſs, and amiableneſs it ſelf, and be thou my joy; who haſt alſo promiſed to be my reward, I humbly pray thee.

The fifth Conference.

Wherein Chriſt's aid is implored againſt Satans temptations, in a time of deſertion.

Believ. I perceive, O my Soul, that thou canſt not be long quiet; for thou beginneſt to be as turbulent as ever thou haſt been.

Soul.

Soul. So I am, and I cannot be otherwiſe diſpoſed now.

Believ. Why ſo?

Soul. Becauſe, he that ſhould comfort and ſuſtain me is far from me, and the tempter, whom I wiſh farther off, is nigh me, & raiſes ſuch ſtorms againſt me, as that I know not what to do, that he may not ſink me. For I am like that little ſhip, *Matth.*8.24. covered with the impetuous waves of his tempeſtuous, and grievious temptations beating upon me, without any ceſſation, or intermiſſion.

* *Nunquam inveni aliquem tam religioſum & devotum, qui non habuerit interdum gratiæ ſubtractionem.* Tho. a Kempis de imit. *Chr.* l. 2. c. 9.

Believ. Let not, this diſmay thee, O my Soul, for thus Chriſt is wont to trie his beſt * beloved Soldiers, withdrawing himſelf from them, for a ſeaſon, that they may both ſee what need they have of him, and what they are without him; even* barren, dead, and dull, unable to do any thing, and

* *Unde fit illud quod cogitationes bonæ & caræ Deo placentes mentem veluti deficiant.* Baſil. in Reg. brev. interrog. 80.

and that they may likewiſe ſeek him the more thirſtingly, who ſeeks them even by ſuch deſertions moſt lovingly; and therefore, wreſtle thou with him, O my Soul, this being not a * ſign of reprobation but only of probation; thy beloved hath ſufferd thee a great while, ſuffer thou alſo, and ſuſtain thy beloved, and withall ſeek him.

* *Gregor. Moral. l. 5. c. 4.*

Soul. O ſweet love, dear Saviour, where art thou that thou abſenteſt thy ſelf ſo long-from me? when wilt thou return again unto me? O my Lord, and my God, * careſt thou not that I periſh? Lo, Satan that grand adverſary of mine ſeeketh to ſink me in a * ſea of miſery, O ſave me for thy names ſake.

* *Bern. Serm. 54.*

* Mark. 8. 38.

* *In mari turbulento verſamur, &c. Aug. Soliloq. c. 35.*

Chriſt. Why art thou ſo fearful, O thou Chriſtian Soul, having but little faith, *Mat.* 8. 26. Believe only that I can, and will ſave

ſave thee, and all will be well with thee, *for all things are poſſible unto him that believeth, Mar.* 9. 23.

Soul. I believe Lord, help thou mine unbelief.

Chriſt. Then be ſafe, and let Satan ceaſe to make a noiſe and raiſe tempeſts, that this poor ſoul toſſed with tempeſts may be calmed, and ſweetly comforted. * Ma. 54. 11.

Soul. Oh the eaſe! and oh the peace and joy that I feel and find in thee and by thee, ſweet Saviour! oh what a mighty Chriſt is this my Chriſt, that even Satan that ſtrong man himſelf muſt and doth obey him!

The ſixth Conference:

Wherein uſe is made of Chriſt's incarnation by faith againſt ſin.

Believ. how doſt thou now, O my Soul?

Soul.

Soul. I should do well enough were it not for sin that abominable thing.

Believ. We may not expect an absolute perfection here, sin will ever* cleave even to God's dearest children, as long as they live, and therefore let not that dismay thee.

* Heb. 12. 1.

Soul. If one did not give way to it, it would not trouble me so, but now I cannot but be troubled, and much perplexed, being conscious of too much yieldingness and complying.

Believ. Though this be an heavy case, yet pray and trust in God, O my soul, who will not therefore withdraw his mercies from thee, nor forsake thee, but rather assist thee for after times, so that sin which is such a grievous burden unto thee, shall be diminished & demolished in thee more and more, that it may not reign

reign over thee, *Rom*, 6. 14.

Soul. I fear that I have even ſo wearied God with ſin that he will not hear me, though I ſhould make never ſo many prayers, becauſe I am ſo full of ſin, for ſo it is written, *Iſa.* 1. 15. *When you make many prayers, yet I'le not hear you, your hands are full of blood.*

Believ. What a ſtrange complaint is this that I hear! where is thy faith, O my Chriſtian ſoul, that thou makeſt ſuch a fearful concluſion? God ſpeaks there againſt irrepentant ſinners, who lay nothing to heart, and revolt more and more, v. 3. 5. but thou on the contrary art not only ſenſible of ſin, and the danger of it, but alſo ſtriveſt againſt it more and more, and therefore that place concerns not thee; ſo as that thou mayeſt boldly come to the Throne of grace in the time

of

of need, * notwithstanding this thy sad condition, *Heb.* 4. 16.

Soul. Do you say so? then I'le adventure it again, and say with the good * woman of *Canaan*, have mercy on me, O Lord, thou Son of *David*, for I am grievously vexed with the Devil.

Christ. I am not sent to be a Saviour, but to those that obey me, who also may only expect salvation, *Heb.* 5. 9. but thou hast been disobedient and rebellious against me.

Soul. Yet Lord help me.

Christ. It is not meet to take the childrens bread, and to cast it to dogs.

Soul. Truth Lord, yet the dogs eat of the crumbs which fall from their masters table, therefore if I may not obtain so much mercy and grace as others, who have been more obedient and dutiful than I, who am like a dog returning

* *Si forte ex humana infirmitate labimur non ideo desperemus, sed iterum recurramus ad clementem medicum, &c.* Bern. *in Scala parad. c.* 12.

* Mat. 15. 22, 23, 24, 25, 26.

ning to his vomit, in that I have recommitted so many sins, which I should have omitted, yet let me find but some crumbs of mercy, crumbs are not denyed to dogs; and that I may not be such a dog, returning to my former disobedience, help me, I pray thee, and save me from sin, for therefore thou camest into the world, that thou mayest save sinners, of whom I a poor sinful soul am chief.

Christ. O dear Soul, great is thy Faith, be it unto thee even as thou wilt.

Soul. Oh the comfort! and oh the quietness, and tranquility, which I find in thee and by thee, sweet Saviour! for now I am perswaded, that neither Satan nor sin shall prevail against me, to separate me from my dear love Christ, who saves me from evils past, fuscitates and raises me from the present, and fortifieth me against

gainſt thoſe which are to come. O Lord Jeſus, if thou didſt not thus preſerve me, there is no ſin in the world which I might not commit againſt thee; for I know that there is no evil perpetrated and done by any man, which may not alſo be acted by another man, if the Creator be wanting who made man.

But now thou haſt done that for me, which hath kept me that I might not do what I would have done againſt thee; and that I might abſtain, thou dideſt prohibit me; and that I might believe, thou didſt infuſe grace into me; unto thee therefore be all honour and glory.

The

The ſeventh Conference:

Wherein the troubled believing Soul maketh uſe of Chriſt's death, to work the death of ſin, and promiſes to be more thankefull.

Believ. How is it with thee now, O my ſoul?

Soul. Not very well.

Believ. Not well?

Soul. No.

Believ. Why ſo?

Soul. I am not ſo well comforted as I have been in times paſt, and ſin begins to gather ſtrength, and I am not able to maſter it, as I do deſire.

Believ. It may be thou haſt drawn this miſery upon thy ſelf by not being *thankful enough for mercies & comforts formerly diſtilled upon thee, or by ſome

* *Tho. à Kempis de Imit. Chr. l. 2. c. 10.*

ſecret pride, which if it be ſo, the cauſe muſt be firſt removed, then Faith muſt be rightly uſed, and all will be well.

Son. You have ſpoken as right as may be, I am ſuch an unthankful creature, and ſo high ſpirited by nature, and therefore it is juſt with God to bereave me both of comforts and ſtrength to reſiſt the common Adverſary, who goeth, and goeth continually, ſeeking whom he may devour, 1 *Pet.* 5. 8. and whom by no other means I ſhall be able to reſiſt, but only by Faith; and therefore I promiſe both to be more grateful, for the future by God's help, and alſo more humble and lowly denying my ſelf in all things, and aſcribing all honour and glory unto him, of whom are all things, yea, *paſſing by my ſelf, ſo in my thoughts as that I may not think of my ſelf but of God, who is my

* *Sileat ſibi & ipſa anima & tranſeat ſe non cogitando ſe, ſed de te Deus meus, &c. Aug. Man. c. 12.*

my only hope and confidence; and that I may overcome for the future both ſin and Satan, who is the Author of ſin; I'le, by the grace of God, ſet faith awork, & eye eſpecially the bitter*death & paſſion of my dear Saviour, *who loved me and gave himſelf for me*, that he might mundify me, & redeem me from *all iniquity, perſwading my ſelf, that I ſhall be delivered in his own good time even from theſe ſinful luſts and paſſions, which now do ſo moleſt me; yea, I'le alſo call upon him even now forthwith, deſiring his heavenly highneſs, that he will by the power of his death work the death of my ſins, and free me from Satans power and tyranny.

* *Nullum tam potens eſt tam efficax contra ardorem libidinis medicamentum, quam mors redemptoris mei.* Id. cap. 23.

* Tit. 2. 14.

Believ. Well ſaid, this is the courſe thou muſt take, O my ſoul, and therefore call thou upon the Lord in this time of need,

for he hath ſaid, *Call upon me in the day of trouble, I'le deliver thee, and thou ſhalt glorifie me, Pſal.* 50. 15. Mark this golden ſentence, O my ſoul, for here is both a Precept for thee, to bind thee, and a promiſe to aſſure thee; the Precept is *call upon me*, yea, *cry unto me and ſpare not, as if thou durſt not ſpeak, being afraid, but rather lift up thy voice and cry aloud, as being commanded to be ſo bold; the Promiſe is, *and I will deliver thee*, or I'le looſe thee from thy bonds, for ſo much the original imports, even a ſolution from bonds; for troubles are as bonds, and ſo are ſins, *and thou ſhalt glorify me*; note how the Lord doth here promiſe not only to free thee from troubles, but alſo to cauſe thee to glorify him, being freed out of troubles, as which of thy ſelf thou canſt not do, though but

* וקראני *Clama.*

* ביום צרה אחלצך

but even now thou didſt promiſe and vow to do it.

Soul. Are not theſe thy words, O my Lord, my God, who muſt help me? didſt not thou dictate them into *David's* pen, and leave them recorded in thy book, even for me, to excite and to ſecure me? Lo, I am in trouble, O Lord, being faſt bound and captivated, as it were, of ſin, *Rom.* 7. 23. and I cannot unite my ſelf, of my ſelf; but thou canſt, who art omnipotency it ſelf, and therefore I call even to thee, to help me. For thou haſt ſaid, call upon me in the day of trouble, and I aſſure my ſelf that thou wilt not leave me, becauſe thou haſt promiſed me, that thou wilt deliver me, ſaying, I will deliver, or looſe thee. Looſe me therefore, O thou, who art moſt free, and unbounded and yet bound to free me, having

bound thy ſelf by a promiſe, to ſuccor me, O let not ſin, let not Satan keep me bound, whom thou Lord *Jeſus* haſt redeemed by thy precious blood, but free me, O free me, by thy power, from the power of the one, and tyranny of the other, that I may freely ſerve thee; being comforted in thee. Yea, Lord, when thou haſt enlarged me, then enable me alſo and cauſe me to glorifie thee. For thou haſt promiſed that alſo unto me, ſaying, and thou ſhalt glorifie me, taking that ſaying to be a promiſe, as well as a precept. For elſe if thou ſhouldſt but command me that I muſt glorifie thee, and ſhouldſt not alſo cauſe me to do what thou commandeſt, I ſhould never be able to do what I ought, and ſo conſequently thou ſhouldeſt never have the glory, which is due to thy holy name. And therefore

bleſſed

bleſſed be thy holy name, O my God, and Saviour, who in one word haſt both injoyned, and promiſed me that I ſhall glorifie thee. O inexhauſtible Fountain of all grace and glory, cauſe me therefore to glorifie thee, and to be grateful unto thee, for every mercy that I do or ſhall receive of thee, and ſuffer me not to forget either it, or my ſelf, and to ſeek my ſelf and mine own glory in any thing I do, or ſhall do for thee, I humbly and ardently beſeech thee.

The eighth Conference.

Wherein the believing Soul maketh uſe of Chriſts overcoming of the world againſt the world.

Believ. O Lord my God, who, being the eternal Son of the eternal God, haſt given thy ſelf

for me, to deliver me, a ſervant, and waſt made man, that I, a man, might be made a child of God, being free from ſin, which dwells in every man, *Ro.* 7. 20. (thee, God and man, exempted) who art only without ſin, *Heb.* 4. 15. Yea, didſt therefore overcome it in thee, who art God and man, *John.* 16. 33. deliver me, I pray thee, from ſin, even from this *Luciferian* pride, feral paſſion, and this Soul-waſting envy, and ſelf deſtroying ſelf-love, and from this evil covetouſneſs, and from theſe unruly luſts.

Chriſt. *Doſt thou not believe that I am able to do it? Mat.* 9. 28, 29.

Believ. Yea, Lord,

Chriſt. Then according to thy faith be it unto thee;

Believ. O my moſt ſweet and bleſſed Saviour, how great is thy mercy! For when I ſilly wretch did

did but call, thou didſt hear me by and by, and when I was in fight, thou didſt corrobrate me, and when I was ready to ſink, thou didſt ſupport and ſuſtain me, and when I did even deſpair in my ſelf, thou didſt lift me up above my ſelf. Bleſſed be thy holy name for thy great and unſpeakable mercy.

The ninth Conference.

Wherein the believing Soul maketh uſe of the love of Chriſt againſt ſin.

Soul. O thou Heavenly fire, which alwaies ſhineſt, and O my dear love, which alwaies burneſt, ſhine I pray thee from Heaven into me, and inflame me with thy great love, ſo as that nothing in this world may be ſo dear unto me, as thou my dear Saviour, yea,

yea, let the world it ſelf be as dead unto me, as it was to thy ſervant *Paul*, who now liveth and ſhines with thee in glory, *Gal.* 6. 14. and do thou, which art life it ſelf, live in me as thou liveſt in him, that I alſo may live in thee with him, *Gal.* 2. 20.

* Cant. 2. 14. Chriſt. * *O my dove, thou art thus in the clefts of the Rock*, even in me, who am thy Rock, and deſireſt nothing more than me; be of good cheer, for thou ſhalt both love me more than ever thou didſt, and I'le expreſs my love toward thee more than ever I did, and I will ſo ſtupifie thy ſenſes within thee, as that the world ſhall be as crucified unto thee, and I'le even live in thee, and work mightily by thee, *Col.* 1. 29. and thou ſhalt live in me, and with me here and hereafter eternally, *John* 6. 56.

Soul. O how ſweet, how raviſhing

viſhing, and how comfortable are theſe words which I hear, ſweet Jeſus! more to be deſired are they than Gold, yea, than much fine gold, ſweeter alſo than the honey and the honey-comb, *Pſal.* 19. 10. for, by them thy ſervant is now aſſured, that the world ſhall be ſubdued in me, & that thou alſo thy ſelf, my moſt glorious Redeemer, wilt be my exceeding great and all-ſufficient reward, living in me and with me now and eternally: O that this love and good affection, which thou, O my Love, haſt diffuſed in me, might now be like that holy fire, which in the time of the Law was to burn alwaies, and never to go out upon thine Altar, and that no waters of affliction might quench it, and that no flouds of Satannical temptations drown it, *Cant.* 8. 7. O do thou, who art Love it ſelf, alwaies preſerve

ſerve it, that it may ever burn and never go out, I humbly obſecrate and pray thee.

The tenth Conference.

Wherein the believing Soul maketh uſe of Chriſts interceſſion.

Believ. O my Soul, as thou haſt done in times paſt, ſo ceaſe not now to invocate thy dear Saviour, that he will ſave thee more and more foom thy ſins. *For he is thy Lord, and therefore worſhip thou him, Pſal.* 45. 11.

Soul. So I will by Gods help, O moſt fair, *Pſal.* 45. 2. Moſt holy, moſt gracious, moſt merciful Saviour, intercede for me, that I may be kept from this evil world, *Rom.* 8. 34.

Chriſt. I have prayed for thee, *John* 17. 25. and I even

ever

ever live to make interceſſion for thee, *Hebr.* 7. 25. wherefore doubt not, but aſſure thy ſelf for certain, that thou ſhalt be kept from the evil which thou feareſt, and overcome the world which thou hateſt; for he that is my Father and my God, is alſo thy Father and thy God, *John* 20. 17. and I know that he heareth me alwaies, *John* 11. 42. and therefore hath heard me in this thing alſo, that I have prayed for, when I deſired him to keep thee from the evil, *John* 17. 15.

Soul. I doubt not but God thy Father and my Father hath heard thee interceding for me, and me praying for my ſelf for thy ſake, and will hear me, for thou haſt ſaid, *whatſoever ye ſhall ask the Father in my name, he will give it unto you*, *John* 16. 23. O ſweet name! how pleaſant? how delectable? how amiable? and how pre-

prevalent therefore muſt thou needs be in the mouth of him that prayeth, and in the ears of him that heareth ſuch prayers, as are ſo ſweetned with thy ſweet ſavour; as with ointment poured forth? *Cant.* 1. 3. O bleſſed be thy ſweet & holy name, ſweet Jeſus, in the which thou cauſeſt me to truſt by this thy ſweet and precious promiſe.

The eleventh Conference.

Wherein the troubled believing Soul maketh uſe of Chriſt's Prophetical Office.

Believ. It ſhould ſeem that thou art not yet, nor canſt be altogether quiet.

Soul. Quiet? No, No, as long as I have this body of ſin about me, I do not look for it.

Believ.

Believ. But yet thou muſt not be ſo much diſquieted and dejected.

Soul. Dejected? how can I chuſe, ſeeing that God is ſtill ſo much by me offended?

Believ. But this is not the way to peace which thou goeſt.

Soul. Which way then would you have me to go?

Believ. That way which is the beſt way.

Soul. The beſt way? which is the beſt way?

Believ. Chriſt who hath ſaid of himſelf, that he is the way it ſelf, *John* 14. 6.

Soul. You ſay true, and I had almoſt forgotten my ſelf, forgetting the way it ſelf, and pleaſing my ſelf with grief and ſorrow for my ſins, which though it be good and laudable when it is moderate and ſeaſonable, leading the penſive and perplexed ſinner to Chriſt,

Chriſt, yet is it not ſufficient, or available when it goeth alone, and is ſeparated from Chriſt; for he it is who muſt perfume & ſweeten all ſuch tears and ſorrows as ſhall be unto God acceptable; he muſt free us alſo from ſin, without which freedom no grief for ſins paſt can be profitable.

Believ. Then go to Chriſt, O my ſoul, having been eſtranged from him, by reaſon of ſin, which cauſed thee to abſent thy ſelf from him being ſo dejected, and to count thy ſelf unworthy of him, being ſo polluted.

Soul. So I will by Gods help, only adviſe me what I ſhall ſay unto him, when I come before him.

Believ. Urge him upon his prophetical Office, by vertue whereof he is bound to turn thee from iniquities, *Act.* 3. 26.

Soul. O thou great Prophet, and

and heavenly Doctor, who, being come from * God, God of God, light of light, teacheſt what no other Rabby can teach, & canſt do what no man elſe can do, even turn men from their iniquities; O turn me alſo from mine iniquities, and ſave me from my ſins; and let not ſo many leſſons thought by thy Servants, who are but men, be loſt in me, that look beyond them unto thee, who art both God and man, ordained by God to turn man from ſin, which is the greateſt folly, he being the greateſt and wiſeſt Doctor, yea, Wiſdom it ſelf.

* Joh. 3. 2.

Chriſt. I perceive, O Chriſtian ſoul, that needs thou wilt be taught of God, without whoſe teaching the Doctrines and inſtructions of men are all in vain; and I ſee that thou groundeſt thy requeſt upon a ſure and everlaſting Rock, even upon the Word

1 Cor. 3. 7.

* 1 Pet. 1.23. of truth * which abideth for ever, and cannot be denied; and therefore, as I have ſaid, that *he who cometh unto me ſhall in no wiſe be caſt out*, *John* 6. 37. So be ſure that I will not reject thee, neither, who ſo comeſt unto me to
* Mat. 11. 29. * learn of me, who am ſent to
* Deut. 18. 15. * turn thee from thine iniquities
* Acts 3. 26. more and more, that they may not have dominion over thee.

Soul. I am perſwaded, that thou wilt do even as thou haſt ſaid, Lord Jeſus; for it's impoſſible that God ſhould lie, *Heb.* 6. 18. and therefore I will even reſt on thee, and put my whole truſt and affiance in thee, for my turning from mine iniquities, caſting away all ſelf confidence, and ſelf-relying on an arm of fleſh; for, in vain is the help of man without thee, who madeſt man, and cauſeſt me alſo at this
* Pſ. 119. 49. time * to truſt in thee, and to diſclaim

claim all power and abilitie in man to ſave, and to *turn himſelf* Jer. 31. 18
or any other man.

The Twelfth Conference.

Wherein the believing ſoul makes uſe of Chriſt's Kingly Office againſt ſin.

Believ. O King of Kings and Lord of Lords, I that am moſt poor, come to thee that art moſt rich; I, being moſt miſerable, come to thee that art moſt merciful; being moſt weak, to thee that art moſt ſtrong; and being moſt ſinful, to thee that art moſt holy and good, deſiring thee, that of thine infinite mercie thou wilt deliver me out of my miſery, and according to thy power, ſubdue the ſtrength and potency of Satans tyranny; and according to the vertue of thy Kingly

Office, wilt debilitate & weaken the force and power of ſin, that it may not reign.

Chriſt. Doſt thou believe that I am ſuch a King indeed? and thy King, who not only can, but alſo will ſubdue thy ſins?

Believ. I do believe it, and therefore, O my King, and my God, rule thou in my heart, even in the midſt of thine and mine enemies, *Pſal.* 110. 2. and ſo rule, as that my Soul may rule my Bodie, Reaſon my Soul, Grace Reaſon, and I my whole ſelf may be wholly and ſolely ſubject to thy holy will it ſelf, both inwardly and outwardly, and that eternally: O Lord, thou haſt ſaid, *Ask and ye ſhall have, Luke* 11. 9. *I* aſk, help, let me have it.

Pſal. 84. 4.

Chriſt. Thou ſhalt have it, & muſt have it; for *I* am ſo tied by the Promiſe which *I* have made,

as

as that *I* cannot denie thee, what ever thou doſt requeſt me, becauſe *I* have ſaid, that *every one that asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened*, Luke 11. 10.

Believ. *I will extoll thee, my God, O King, and I will bleſs thy Name for ever and ever: every day will I bleſs thee, and I will praiſe thy Name for ever and ever, for thou haſt heard me, and art become my ſalvation, therefore my mouth ſhall ſpeak the praiſes of the Lord, and let all fleſh bleſs his holy Name for ever and ever*, Pſal. 145. 21. Pſal. 45. 1, 2.

The Thirteenth Conference.

Wherein the believing ſoul returns from the vain things of the world to Chriſt, and maketh uſe of the ſacred words precepts to reſiſt ſin, craving aſſiſtance of Chriſt.

Believ. O my Soul, why doſt thou range ſo, and wandereſt here and there, whereas here is not thy reſt?

Soul. You do well to recall me, for I am apt to go aſtray, like a loſt ſheep, and to forget both God and my ſelf, and to mind the vain things of this vile world.

Believ. So thou art, and therefore ſeeing thou art thus ſenſible of it, *return unto thy reſt, O my Soul, Pſal.* 116. 7. and flie thou hence, like a Dove, even like

Noah's

Noah's dove, which finding no reſt any where for the ſole of her foot, returned into the Ark floting upon the waters, *Gen.* 8. 6. ſo do thou return from fleeing abroad unto Jeſus Chriſt typified by that Ark, who hath promiſed thee reſt, *Mat.* 11. 28.

Soul. You ſay right, ſo I ought to do, and therefore I will ſeek no farther abroad, nor think ſo much upon ſuch vain and tranſitory things as I have done, but rather come back again to him who doth ſo lovingly invite me, ſaying, *Return, return, O Shulamite, return return*, and I will ſay unto him * *I have ſinned againſt Heaven and againſt thee, and am no more worthy to be called thy Spouſe*: but thou canſt cure me, as well as call me, and make me as clean, as ever was any believing Soul, and therefore *Take away all mine iniquities and re-*

* Luk. 15. 18.

ceive me graciouſly, Hoſ. 14. 2.

Chriſt. I will do it, only ſin no more, *Joh.* 5. 14. and be not ſo worldly, and ſo vain hereafter, as thou haſt been in times paſt.

Soul. I hope I ſhall never be ſo overtaken again, only do thou
* Jer. 31. * turn me, and I ſhall be turned, and ſubdue ſin in me as thou haſt promiſed me, *Ezek.* 36. 26. *Mic.* 7. 19. & keep home my thoughts and fix them upon thy ſelf, and then I cannot poſſibly be ſo wordly.

Chriſt. I ſee thou wilt needs hold me faſt by my word, and I cannot go from it, becauſe I cannot deny my ſelf, being the truth
* Luk. 7. 50. it ſelf, and therefore * *go in peace, thy faith hath ſaved thee*; for lo, I, whom by thy faith thou didſt embrace and urge by the Word of Promiſe, which I have ſpoken (as *I* am God who cannot lye, *Heb.* 6. 18.) even I my ſelf will do

do that for thee, which thou canſt not do without me, that is, I will more and more ſubject this vile world unto thee, and abject thy worldly luſts and affections from thee, and deject the ſtrong mans holds in thee, and reject his Satanical proffers by thee, and eject even all his wicked injections and ſuggeſtions out of thee, that they not be noxious and hurtful unto thee.

Soul. O Lord Jeſus * come and do it, yea, be thou like a Roe, or young Hart upon the mountains of *Bether*, or of * *diviſion*, making haſt to fulfill thy Word in me, for lo *I* am even divided in two, having a will and a will, or a will which is againſt a will, a will regenerate, warring againſt the will unregenerate, and yet but one will; thus divided, as it were, in two, ſo as that * *I* cannot as *I* ſhould overcome this vile world,

* Rev. 22. 20.

* Cant. 2. *ult.* *Nam* בתר *ſignificat diviſionem.*

* Gal. 5. 17.

world, but mine eies are towards thee, O Lord, who only canſt & muſt end this quarrel, and therefore *I* ſay with *David*, *make haſt to help me, O Lord my ſalvation*, *Pſal.* 37. 22.

Chriſt. Surely *I come quickly*, *Rev.* 22. 20.

Soul. *Even ſo come Lord Jeſus.*

The Fourteenth Conference.

Wherein the believing Soul deſires Chriſts preſence that it may be able to overcome the world.

Believ. Thou muſt overcome thy ſelf in many things, O my Soul, if thou wilt come to enjoy a more perfect peace, and tranquility, being freed from many doubts, fears, diſcomforts, and diſcontents, which many times ſurprize thee.

Soul. Which be thoſe many things,

things, wherein *I* muſt yet more overcome my ſelf?

Believ. Firſt of all thou art too ſoon and too much angry, and paſſionate; yea, and thou loveſt pleaſure too well yet, even fine ſights and dainty fare, and money, and mens applauſe, and vain talk, and idle ſports, and ſlandrous reports; again, thou haſt not laid aſide yet thine envy, thy malice, and thy revengefulneſs, thy high mindedneſs, and ſelf-conceitedneſs, and thy ſloathfulneſs, and evil thoughts; yea, while the very ſteps of thy beſt beloved are yet hot in thee, thou doſt even intromit adulterous and moſt ignominous thoughts of pride and revenge, and luſts, and ſtrife, and worldly gain, and vain delights, and graceleſs talk; and thoſe ears, which a little before did drink in the Word ſpoken by the everliving God himſelf, are peſtilently

peſtilently infected, and thoſe eies which were even lately baptiſed with ſacred and precious tears, are horribly contaminated, and that heart which was recently and newly viſited of the celeſtial Bridegroom, is wofully ſoiled and polluted, and that tongue which did decant, ſing, and ſay the praiſes and ſongs of God, pitifully abuſed.

Soul. All this is moſt true, *I* cannot deny it, and therefore wo is me, that *I* have ſo loving and gracious a God, and Saviour who may now juſtly ſay unto me *what could I have done more unto thee, that I have not done for thee? Iſa.* 5. 9. thou waſt not and *I* created thee, thou haſt ſinned and made thy ſelf Satans bondſlave and *I* redeemed thee, thou didſt go aſtray in the worlds circumference with the ungodly, and I elected thee from among them,

them, I gave thee grace whereby thou mighteſt overcome this vile world; but thou haſt played the harlot with the world, and neglected that grace and faith which I *delivered unto thee. Again, I would fain have made mine *abode with thee continually, and therefore I have often knocked at the door of thy heart, ſaying, *open to me, my Siſter, my Love, my Dove, my undefiled, for *my head is filled with the dew, and my locks with the drops of the night*, by reaſon of my long waiting for thee, but thou haſt not opened unto me, and therefore what an unhappy creature am I, that have ſo horribly and deteſtably abuſed and offended the Lord my Creator, which made me!

* Jer. 3. 1.

* Jude v. 3.

* Joh. 14. 23.

* Cant. 5. 2.

Chriſt. Thy caſe indeed is grievous, O perplexed Soul, but yet deſpair not; for *the Lord thy

* Joel. 2. 13.

thy *God is gracious, and merciful, and ſlow to anger, and of great kindneſs and repenteth him of the evil*, and therefore he ſaith. *Thou haſt played the harlot with many lovers, yet return again unto me, Jer.* 3. 1.

Soul. Are not theſe they words, O my Lord, and my God? did not they iſſue out of thy ſacred mouth? And are they not writen for my learning, that I, even I, through patience and comfort of the Scriptures might have hope? *Ro.* 15. 4.

Chr. Yes verily: for the whole word of God is my word, and I am Gods word, *Rev.* 19. 13. Yea, God himſelf, *John* 1. 1. who ſpake theſe words, for thine everlaſting comfort.

S. I believe it, I believe it, ſweet *Jeſus*, dear Saviour, who art * my Lord, and my God, and therefore though my ſins be great, yet will

* Joh. 20. 28.

will I not deſpair, nor be out of hope, having ſo great and loving a Saviour, who caſts away none, but thoſe that will caſt away themſelves. O my dear Love, Chriſt, which ever burneſt with love, and art * more merciful, than I can poſſibly be ſinful, have mercy upon me therefore, and pardon all my grivous offences, and hainous tranſgreſſions, where with I have tranſgreſſed and ſinned againſt thee. Inflame me alſo with the inextinguible flame of thy love, ſo as that I may love nothing in this world more than thee, O my ſweeteſt Love and moſt mereiful Redeemer, Chriſt *Jeſus*.

* *Gregor. Nazianz.*

Jeſus. I ſee thou wilt needs have a pardon and me too, whom thou deſireſt to love more than all things, and ſo conſequently to enjoy above all things, and therefore as both the one

and

and the other thou doſt deſire, ſo both thou ſhalt have; a pardon firſt, which may put away thy guiltineſs; and me too, as by whom thou mayeſt & muſt overcome thy worldineſs, being wounded with arrowes of my love, and induced with ſufficient ſtrength and power from above, by me, in me, and for me; that the world may not, as it hath in times paſt, overcome thee.

Soul. And wilt thou give thy ſelf unto me indeed, ſweet Lamb, dear Saviour, who alſo haſt *given thy ſelf for me?

*Gal. 2. 20.

Chriſt. Yes verily; for I cannot deny my ſelf, 2 *Tim.* 2. 13. being *God, as well as man; a meer man may deny himſelf, when a woman will marry him, and have him, but I cannot do it; if the pooreſt creature that is will have me, believing on me, I cannot keep my ſelf from ſuch

*Hoſ. 11. 9.

a poor Soul, but I muſt and will give my ſelf unto it, becauſe I have bound my ſelf to do it by the word of promiſe, *Jo.* 6. 51. *Jo.* 14. 23. *Rev.* 2. 17.

Soul. O the joy, and O the comfort, which theſe ſweet words of thine diſtill into me, ſweet Saviour! For now I am fully perſwaded, that *thou my beloved, art mine, & that I am thine, Cant.* 2.16. and that this vile world ſhal have no ſuch power over me, as it had formerly, and that nothing in this world ſhall be dearer unto me, than thou, my dear Saviour; and therefore I am even bold upon that aſſurance, which I ground upon thy word of promiſe, to beſpeak thee in the Language and praiſe of thy dear Spouſe, ſaying, *Let him kiſs me with the kiſſes of his mouth; thy love* (O my love) *is better than wine*, Can. 1. 2. *Yea, my beloved*

ſhall even lie all night betwixt my breaſts, Cant. 1. 13. And *my beloved is white and ruddy the chiefeſt among ten thouſand*, Can. 5. 10. O my beloved, be not far from me, (*Pſal.* 37. 21.) at any time, but let thy mercy, truth, and love alwayes preſerve, guide, and accompany me, and whenſoever thou giveſt any good thing unto me, give thy ſelf alſo, as well as other things, & above all other things; * for without thee they are all worth nothing, and therefore if thou ſhouldſt give me all that thou haſt made, it would not, yea, could not content me, if thou ſhouldeſt not give thy ſelf withall, who madeſt all.

* *Quoniam ſi cuncta qua feciſti mihi dederis nam ſufficit ſervo tuo niſi teipſum dederis.* Aug. Man. c. 3.

Believ. I muſt needs interrupt thee, O my Soul, (becauſe *I* ſee that thou art not ſo thankful as thou ſhouldeſt be, for this great mercy, which the Lord hath even now ſhewed toward thee)

thee) ſaying, *bleſs the Lord, O my Soul, and forget not all his benefits, who forgiveth all thine iniquities, who heals all thy diſeaſes, who redeems thy life from deſtruction, who crowns thee with loving kindneſs and tender mercies,* Pſ. 103. 1, 2, 3, 4. I add who hath given himſelf in part already, and hath promiſed thee that he will impart himſelf yet more unto thee.

Soul. Well ſaid, for * whoſoever will retain grace, muſt be thankful for grace received, and therefore *while I live will I praiſe the Lord, I will ſing praiſes unto my God while I have any being,* Pſ. 146. 2.

* *Qui gratiam Dei retinere deſiderat ſit gratus pro gratia data.* Tho. à Kempis, *de imit. Chriſti l.* 2. *c.* 10.

Believ. Yea, *Let every thing that hath breath praiſe the Lord. Alleluia,* Pſal. 150. 6.

The fifteenth Conference.

Wherein the troubled believing Soul craves the promised hidden Manna, that it may be the more courageous to fight the fight of Faith.

Beeliev. Why art thou sad, O my Soul?

Soul. How can I be merry, being destitute of that true comfort which I was wont to find.

Believ. Thou must look to the hand of God in it, who 1. doth so castigate and correct thee, for having been too jovial and vain in a carnal manner, 2. doth see that thou now art not fit for such joy & comfort, not being soundly dejected; for though thou grievest now and then even beyond measure, yet at other times thou art as fooliſh and outward, and careleſs and fearleſs, as if thou

thou hadſt never known the practiſe of Godly ſorrow, which is ever to be renewed even day by day, *Pſ.*51.3.

Soul. All this is true, and therefore I do reſolve, that, by Gods help, I'le never be ſo vain, and outward, and fooliſhly merry, as I have been, but rather ſober, grave, moderate, awful, careful, and conſtant in the daily renewing of godly ſorrow.

Believ. So do, and then look for joy, and comfort in the Lord; who is ſaid *to comfort ſuch as are ſo caſt down*, 2 *Cor.*7.6. and then forget not to uſe faith whereby thou mayeſt feed on the word of promiſe, as for inſtance, that in *Rev.*2.17. *To him that overcometh will I give to eat of the hidden manna*, even joy unſpeakable to be found in me, who am that bread of life, that manna which came down from Heaven.

Soul. So I purpoſe, and therefore, O thou ever-living bread of life, who feedeſt others, and yet never faileſt thy

thy ſelf, nor art either diminiſhed, or conſumed; feed me alſo, and refreſh me, and comfort me, as thou doeſt others, and haſt comforted me in time paſt, ſweet *Jeſus*, let me taſt but of the crums that fall from thee, and let me feel but ſome of thoſe raviſhing joyes, which I was wont to feel in thee, O Lord, my God, thy very name is as ſweet as hony, and thou thy ſelf art ſweetneſs it ſelf, & therefore as *Samſon* found * hony in the dead Lion, which he ſlew, ſo let me find ſome ſweetneſs alſo in thee, who art that * Lion of the tribe of *Juda*, whom the *Jewes* ſlew, yea, who is * riſen again, having overcome death, and is aſcended up into Heaven, from whence alſo I look for comfort and joy, to drop, and to deſcend upon me even as manna (whoſe taſt was like *waffers made with hony, *Exo.* 16. 13. did come * out of Heaven, *John* 6. 31. to fill and to feed the people of God upon earth. O Lord, dear Saviour

Jeſus melinore in aure melos, in corde jubilus, ſed eſt & Medicina, &c. Bern. Serm. 15. ſuper Cant.

* Judg. 14. 8.

* Rev. 5. 5.

* Rom. 8. 34.

Scilicet miraculoſe. Non enim fuit eadem cum Manna illa naturali, quæ naſcitur in Arabia. Danæus Phyſ. Chriſt. tract. 2. cap. 26.

Saviour, who art the very bread of God, which cometh down from Heaven, and giveſt life unto the world, *John* 6. 33. give me, I pray thee, this hidden manna, that I believing on thee may rejoyce in thee *with joy unſpeakable, and full of glory*, 1 *Pet.* 1. 8.

Chriſt. Thou art too greedy and too eager after comfort, which for its continued fruition thou ſhouldeſt rather expect in Heaven than from Heaven; for now is the time of fighting, and hereafter will come the time of tryumphing when the fight is ended; and therefore why doſt thou deſire that in this world, which is reſerved for another world? Doſt thou think to have a Heaven here, and a Heaven hereafter too, that is too much.

Soul. Truth Lord, it is too much for me, who deſerve not the leaſt of thy mercies, yet ſeeing thou haſt promiſed both Heavens, even a Heaven in Heaven and a Heaven upon earth, joy here and joy hereafter, therefore I look for both, even for a taſt now, and for full fruition hereafter, and I'le not leave thee till thou bleſs me with ſuch joy, crown me with ſuch comforts, as may refreſh, & ſtrengthen, and encourage me ſo, as that like *Jonathan* I may with new ſupplied fortitude and valour reaſſault my ſpiritual enemies, having taſted how ſweet thou art, O Lord my God, even ſweeter than that moſt ſweet and pleaſant hony which *Jonathan* had taſted, when his *eies were inlightened, & himſelf ſo corrobora-

* 1 Sam. 14. 27. 3[illegible]

ted

ted, and enlivened, as that he was able to diſcomfit a hoſt of men. Nor am I the firſt that crave this Heaven; for thy ſervant *David*, who was a man after thine own heart, did requeſt thee for the very ſame thing before me, ſaying, *reſtore unto me the joy of thy Salvation*, Pſal. 81. 12. and therefore let not my Lord be diſpleaſed with me, who follow ſuch an approved pattern, ſaying after him, who ſaid ſo firſt, O Lord, reſtore unto me alſo the joy of thy Salvation, which I have found wanting a long time, & after the ſpouſe in *Cant.* 2. 5. *Stay me with flagons, comfort me with apples. For I am ſick of love.*

Chriſt. I ſee thou wilt not be denied, and I cannot deny my words, and therefore *as one whom his mother comforteth, ſo will I comfort thee, and thou ſhalt be comforted*, Iſa. 66. 13.

Believ. *As the Apple-tree among the trees of the wood, ſo is my Beloved among the Sons.* For lo, *Now I ſit down under his ſhadow with great delight, and his fruit is ſweet unto my taſt*, Cant. 2. 3. *and therefore return unto thy reſt, O my Soul, for the Lord hath dealt bountifully with thee; and now what ſhall I render unto the Lord for all his benefits towards me: I will take the Cup of ſalvation, and call upon the Name of the Lord, becauſe he hath inclined his ears unto me, therefore will I call upon him as long as I live*, Pſal. 116. 2, 3, 12, 13.

Alleluia.

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